The Outlook

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THE PRESIDENT ON THE TARIFF

The President and the Speaker of the House of Representatives have crossed swords upon the tariff question. One result of their conflict is an intimation of the way in which the lines are likely to be drawn in the campaign next year. Mr. Taft and Mr. Clark agree that the tariff should be revised, but as to the method of its revision they are far apart. In a speech at Hamilton, Massachusetts, last week, the President strongly criticised the Democrats in Congress for their action at the extra session in relation to the tariff. After commending the "statesmanlike course" which they had taken with reference to reciprocity, he accused them of playing politics "of the most irresponsible character" in respect to the three tariff bills which they put through the two houses. "The bills bear internal evidence," said Mr. Taft, "of the fact that they rested on a basis of not tariff for revenue only, but tariff for politics only." He described the passage of the Wool Bill, which was made out of a free-trade measure passed in the House, carrying a twenty per cent duty upon raw wool, and a protection measure passed in the Senate, carrying a duty of thirty-five per cent on raw wool, by a compromise in conference which left a twenty-nine per cent duty on raw wool. The President continued: "Thus the bill is seen to be a compromise between avowed free-traders and avowed protectionists; a bill conceived in an unnatural alliance; a bill the product of political log-rolling for the purpose of securing its passage; a bill framed in ignorance of the exact effect of its operation, and a bill that presents only those methods in its adoption which had been generally condemned in the making of previous tariff bills." The Democrats and their Progressive Republican allies in the Senate, he declared, refused to wait ninety days to hear the report of a full investigation of Schedule K, which the previous Congress, by a united vote of both parties, including the Insurgents, had directed to be made on the first of December. He accused not only the Democratic leaders, Mr. Clark and Mr. Underwood, but the Progressive Republican leader in the Senate, Mr. La Follette, of inconsistency in that they had previously demanded a tariff commission, and now were unwilling to wait for its findings. After criticising the Democrats and the Insurgent Republicans, who together passed the three tariff bills, he stated his own position, which he believed was the position of his party, in regard to tariff revision:

> I recognize the general demand throughout the country for a general reduction of duties so far as that reduction can be made consistent with the maintenance of a measure of protection that shall enable the industries of the country to live. The time of the Chinese Wall and duties exceeding the difference between the cost of production here and the cost of production abroad has passed, and we of the Republican party are under an obligation, as soon as opportunity comes, to advocate and carry through a revision of the tariff which shall meet the present popular demand and to which we are really pledged. Therefore, when the Tariff Board shall make its report in December on wool and cotton, I expect to submit to Congress recommendations, based on their report, for a revision of both schedules. I have already expressed my opinion that the woolen schedule is too high, that it has prevailed for so many years that it ought to be revised, and is the subject of complaint, not only by consumers, but also by those who are engaged in the industries affected. So far as I can help it, however, no such revision will take place unless it is made

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with a full knowledge of the facts as found by an impartial investigation.

THE SPEAKER ON THE TARIFF

Three days later Speaker Clark gave out a long interview replying to the President's criticisms. He declared himself a personal friend of the President, whom he described as "a most amiable gentleman," but at the time "in a bad temper because he sees defeat staring him in the face." He called the President's criticism of Mr. Underwood and himself, and, in fact, of all the Democrats in the House and Senate, an ungrateful performance, because of the fact that it was the support of the Democrats in the House of Representatives which enabled the President to achieve success in his project of securing reciprocity with Canada. He replied to the charge of the President that the Democrats had played politics about the tariff by saying, "The only politics we played was to keep faith with the people and religiously redeem the promises we made in order to win the election in 1910, which is the best and noblest sort of politics." He declared that the President had been forewarned by Mr. Underwood and by the Speaker himself that if he called an extraordinary session the Democrats in the House would pass tariff bills and such other bills as they deemed advisable. He suggested that the President was mistaken in the impression which he endeavored to convey that Mr. Underwood and Mr. Clark advocated the President's tariff commission. "We did no such thing," said the Speaker. "What Underwood and I did advocate and vote for was a board of tariff experts to be governed by and made responsive to the House in general and to the Committee on Ways and Means in particular, because the House is charged by the Constitution with the duty of originating revenue bills. We were never in favor of a tariff board or commission under the control of the President alone and responsive to him only." Mr. Clark expressed his belief that the Tariff Board is composed of able and well-informed men although not of tariff experts. He nevertheless felt called upon to utter a warning:

> It might as well be understood now as later that if the Tariff Board is to be used as a pretext for delaying tariff revision downward, as the President is now using it, instead of expediting genuine and salutary tariff revision, its days will be few, for we will cut off its supplies. This Board has already cost $300,000 or $400,000, and has not given to Congress any information to aid in revision of the tariff. Mr. Underwood and I did say that we would gladly receive information on the tariff from anybody possessing it; but we never did say and never will say that we, together with other members well informed on the subject, must wait until the President's Board or any other board got ready to make recommendations.

With President Taft's position on the tariff as we have reported it at the end of the preceding paragraph, we are in hearty accord. With Speaker Clark's desire to keep faith with the people by a prompt revision of the tariff downward, we are also in accord. But we much prefer the Republican policy, as expressed by President Taft, of delaying revision until we have "a full knowledge of the facts as found by an impartial investigation," to the Democratic policy as exemplified in the Cotton Bill, with its steel and chemical amendments, of helter-skelter revision without either investigation or debate. Prompt response to the desire of the people for action is good; intelligent and well-considered response to their desires, even if it must take place a little more slowly, is better.

HOUSEKEEPING BY PARCELS POST

"We stood in a little antique shop in Hereford, and the Extravagant Lady, who had cultivated the bad habit of buying everything that struck her fancy, looked thoughtful as she picked up the change left from a five-pound note.

"'Yes,' she acceded, while the little dealer, as antique as his shop, expatiated over the bargain he had just let go, 'yes, I know they're a bargain—only what on earth am I to do with them while we go tripping around? I can't pack them in my trunk.'

"'Post them,' suggested the little man, nonchalantly.

"'Post—*these!*' repeated the Lady.

"'These' were a shovel, poker, and tongs, accompanied by a lovely brass fender, all guaranteed to be seventeenth-century junk.

"'Certainly. Post them to Liverpool.

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The steamship people will keep them till you sail.'

"'Post them!' repeated the Lady. 'That's preposterous! They've got to be expressed.'

"The little antique man stared in perplexity. 'What's expressed?'

"'Why, expressed is—expressed. It's sending bundles by express—through an express office. Don't you understand?' The Extravagant Lady looked at him as if he ought to be expressed to an imbecile asylum.

"'I'm sorry,' he confessed humbly; 'it must be something American; I never heard of it before. We have nothing but the post in England!'"

This was the startling experience of a trio of travelers in England, related by a writer in the "Good Housekeeping Magazine" for July. Having discovered that, while there was "nothing but the post in England," the post was a very accommodating and economical agency of transportation, the travelers began to take full advantage of it. They had had the usual experience of European travelers of finding their trunks grow heavier and heavier as the souvenirs and mementoes and special bargains of place after place had been added to them; but now they set about to make the post the scapegoat of their extravagances. "We bought twopence worth of strong brown paper, five yards of black calico to sew things in which would not wrap, a penny's worth of stout twine, then we went at lightening our trunks. The hotel clerk sent up a set of scales, and we did as fine calculation over our merchandise as if it had cost the cent an ounce it does here, instead of two cents a pound charged by liberal Britain. . . . Here are the contents of one bundle: Three wooden dolls, a lace robe, two pewter plates, one pewter teapot, a hair brush and mirror, a brass inkstand, three tartan photograph frames, six tablecloths, fourteen towels, a camera and two rubber hot bottles, all wrapped and stitched into a steamer rug which weighed four pounds. That was only one parcel—we sent a dozen through the Hereford post-office: a Merry Widow hat in gigantic box, the postage on it was twopence; and all the helter-skelter pick-ups from London shopping—shoes, gloves, a set of furs, a winter suit, two raincoats, an old clock, brass, copper, and pewter, bric-a-brac and baskets, a Sheffield tray, ancient candle-sticks and a mahogany footstool." They soon found that they had posted to the steamship company, to be held until they were ready to sail, fifteen bundles of all sizes, on which they had spent only $1.25 in postage. When they reached the home port with their purchases, says the writer, "the Custom-House men were heartless, but they did not approach the express company in that regard. The latter charged $26.50 to transport from the dock to our home things which the generous British post-office took off our hands for $1.25." That is the sort of thing that the British parcels post will do for the prodigal traveler from across the water; for the native Briton it forms an almost indispensable accessory of his daily life. The famous short bread of Lhanbryde, the wonderful Harris tweeds spun by the crofters in the Western Highlands, the soft, fleecy goods of the Shetlanders, the haddies of the fisher-folk of Finnan, and the jams and jellies of tiny out-of-the-way villages, are all marketed throughout the United Kingdom by post. "Everywhere," says the writer, "the British parcels post brings a market to the door of any British subject in the most out-of-the-world spot, if he has anything worth selling and knows how to sell it." "Where we went visiting," she continues, "our hostess wished to rent a vacuum cleaner for a few days. It came from London, with twenty cents of postage on it, and the rent began from the moment a postman handed it in at the door. I saw crated dogs, cats, and pigeons in the post-office, cans of milk, pots and pans, perambulators, guns, carpets, memorial wreaths, rubber boots, bundles of sheep wool, fiddles, hams, blankets, and whisky. If you could buy an eleven-pound gravestone, I fancy that would go through the mail, for eleven pounds is the stopping point." The poor Briton living in blissful ignorance of the wonderful inventions of the New World—like the express company—has "only the post." But perhaps if we had a post like his, and enjoyed such service as has just been described, we might be almost willing to see the express companies

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go out of business, unless they could—and would—go and do likewise.

WHY HAVE WE NO PARCELS POST IN AMERICA?

Why have we no parcels post in America? Why can the Englishman send a package weighing eleven pounds from one end of the Kingdom to the other through the post-office at the cost of twenty-two cents, while an American can mail nothing which weighs more than four pounds and must pay for the transportation of a package of merchandise of that extreme weight sixty-four cents? Above all, why is it possible for one of us to send a package weighing twelve pounds from New York or Chicago or San Francisco to any post-office in England or Germany or any one of thirty-nine other countries, at a rate of twelve cents a pound, while if one wants to send a parcel from New York to Jersey City, or from Chicago to Evanston, or from San Francisco to Berkeley, the limit is four pounds in weight and the rate is sixteen cents a pound? We are almost ashamed to repeat the aphorism of Mr. John Wanamaker when he was Postmaster-General, but his answer to our question is too apt not to be quoted once more. "There are four reasons against the establishment of a parcels post," said Mr. Wanamaker: "the American Express Company, the Adams Express Company, the United States Express Company, and the Wells Fargo Express Company." That is one aspect of the situation. Another is suggested by the writer in "Good Housekeeping." She relates that an intelligent Congressman was asked why we cannot have a parcels post. His secretary laid on the tables two piles of letters, one high and formidable, the other insignificant. With these two piles as an object-lesson the Congressman explained: "Parcels post is a good deal like woman suffrage; as soon as we know a majority of the women in America want suffrage, it is theirs. As soon as we know Americans want parcels post, they can have it. I'm in favor of it myself and would vote for it gladly; but my job is to speak for my constituents, not for myself. Now, here's the test; this big pile of letters came from people who *don't* want parcels post. Every man among them thinks of No. 1—either he is in the express business, or he is a country merchant afraid of losing trade if folks could buy through the mails. This handful of letters is from the people who do want parcels post. Most of them, like yourself, have been abroad and have seen what a tremendous boon the institution is to the great masses. If every man and woman realized as we do what we miss in not having a parcels post, they would sit down immediately and write a demand for it of their Congressman. Then we should have it, as we have anything else we need and ask for." In this matter, as in many others, two sets of special interests stand in the way of the general interest. The express companies very naturally do not want to compete with the post-office on any but the very advantageous terms which they now enjoy. The small storekeepers in country towns very naturally fear the competition of the great mail order houses if long-distance transportation of merchandise is made easier and cheaper. We cannot blame either the express companies or the storekeepers; but both classes put together make up only a very small fraction of the population of our country. The interests of a small class, or of two small classes, cannot be permanently allowed to stand in the way of the interests of all. At the hearing of the Postal Commission in New York the other day, the Postmaster-General declared that the Department was in favor of the establishment of a parcels post, but by gradual degrees, so that the machinery of the post-office would not be thrown out of gear, as it inevitably would be if the innovation were made universal at once. With the Post-Office Department strongly advocating the parcels post, there ought to be a well-founded hope that Congress will establish it. It would do a great deal to make the hope a certainty if every reader of these paragraphs would do his part in seeing that the smaller pile of letters on his Congressman's table grew until it overtopped the other.

PRIZE-FIGHTING IN NEW YORK

What the law calls a boxing-match, but what the newspaper reporters generally described as a prize-fight, took place last week at the Madison Square Garden

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in New York City. For eight years, since the repeal of the Horton Law, such public exhibitions have been forbidden, and boxing-matches held under an admission fee have been practically unknown. But now, under the Frawley Law, which has just gone into effect, the experiment of public fighting is again on trial, and after one week's experiment it is clear that it will bring the old evils and disgraces. The law appoints a Commission which may issue to associations licenses for the conducting of boxing contests in any suitable public place, and allows entrance fees to be charged. Bonds are required; fights are limited to ten rounds (the Horton Law allowed twenty-five), with eight-ounce gloves; a formal decision as to the winner is not allowed; the buildings in which the contest is held must have proper exits and fire protection; there are provisions for taking away the club's license or punishing the boxers if the law is violated. All these limitations are well enough; but, in the first place, they may and probably will be evaded; and, in the second place, they do not go to the root of the difficulty. The trouble with public boxing in a big city is not so much that it is brutal as that it is demoralizing. Mr. Roosevelt, in an editorial in The Outlook a year ago, told how the Horton Law began its operation under conditions meant to prevent brutality and other evils, how abuses and scandals crept in until he was forced to advocate and secure the repeal of the law, and he added: "I am sure that what has happened in New York will happen in the Nation at large, and that prize-fighting will be, as it ought to be, stopped in every State of the Union." Some of the evils, Mr. Roosevelt said, are these: "The money prizes fought for are enormous, and are a potent source of demoralization in themselves, while they are often so arranged as either to be a premium on crookedness or else to reward nearly as amply the man who fails as the man who succeeds. The betting and gambling upon the result are thoroughly unhealthy, and the moving-picture part of the proceedings has introduced a new method of money-getting and of demoralization." In short, one may heartily approve of boxing as a manly sport and yet as heartily condemn public exhibitions which, like that of last week, bring out a roaring, riotous mob, with difficulty controlled by the police. In this case the managers bilked people by raising the price of admission inordinately after there was no standing room; the city's regulations as to blocking aisles and exits were violated; a cry of fire might have precipitated a tragedy. If the Frawley Law remains on the statute-books, we shall surely have brutality, collusion as to the division of the money, fake prize-fights, all the old evils sure to accompany such exhibitions in a great city.

THE SPORT OF KINGS —OR OF GAMBLERS

The best known if not perhaps the most important achievement of Mr. Hughes's two administrations as Governor of New York was the passage of the Hart-Agnew laws abolishing race-track gambling. The purpose of those laws, it should be remembered, was neither to attack horse-racing as a sport nor to make something a crime which the State had not formerly prohibited. The State had attempted, by its Constitution, to forbid *all* public gambling. But a recreant Legislature had relieved public gambling carried on within the precincts of a race-track from those penalties which pursued precisely the same act if committed anywhere else in the State. The Legislature of 1908, following the leadership of Governor Hughes, merely made good the provision of the Constitution, and decreed that public gambling was public gambling no matter on which side of a race-track fence it was carried on. As soon as the Tammany Legislature came into power last spring, it became evident that the anti-race-track gambling laws were in danger. Before the Legislature took a recess for the summer, bills repealing essential provisions of those laws had passed the Senate and had only just failed to pass the Assembly. There is reason to believe that the bills will be pressed to passage this fall, if public opinion is not sufficiently aroused to prevent. The power of public sentiment was the weapon which Governor Hughes used to defeat the powerful and insidious interests which opposed in the Legislature his campaign for decency and loyalty to the Constitu-

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tion. And public sentiment can defeat them again, for even a Tammany Legislature is not wholly deaf to the voice of its constituents. It is urged, with a plausibility that deceives even many citizens who are convinced of the evils of public gambling, that the Hart-Agnew laws are destroying a noble sport, and that without horse-racing to stimulate horse-breeding the equine race is destined to degeneration and ruin. It is a sad spectacle that these high-minded lovers of good sport and good horseflesh unroll before our eyes. But there are not lacking doubting Thomases (of whom The Outlook confesses to being one) who question whether a sport which has not sufficient vitality to exist unless it rests upon a foundation of public gambling is really worth saving; and whether it is really worth while to "improve the breed of horses" at the expense of the breed of men. Every State in the Union, with, we believe, one or two exceptions, has acted upon the conviction that it is more important to prohibit the vice of public gambling than even to encourage the sport of horse-racing. It would be a shame for New York to take a backward step. An aroused public opinion can prevent it.

THE CAMBRIDGE CITY CHARTER

We referred last week to the new charter upon which the citizens of Cambridge, Massachusetts, are to vote in November—a charter in the final draft of which the leading civic organizations of Cambridge had a part, through their representatives, and which is to be submitted to the citizens of Cambridge for approval or rejection in a general election. There are some very interesting features in this charter. The elected officers consist of five Supervisors, constituting the City Council, and five members of the School Committee, *and no others*. One of the Supervisors is *ex-officio* Mayor. The others are, respectively, Supervisors of Finance, of Health, of Public Works, and of Public Property. The City Council is both an administrative and a legislative body, having the general control of the legislative powers of the city. The Mayor is the chief executive officer of the city, having the right of vote but not of veto. There are provisions for recall, initiative, and referendum. An interesting, and to us a novel, feature is the provision for preferential voting, which has the effect of making every election also a primary, the ballot being so prepared that each voter designates his first, second, and subsequent choices. If any candidate receives a majority—that is, more than half—of the first choices on the ballots cast, he is elected. If no candidate receives a majority of the first choices, the second choices on the ballots are added to the first, and the candidate receiving the largest number of first and second choices combined, provided such number is more than half of the first choices, is elected. If, when the second choices have been added to the first, no candidate has yet a majority, the other choices are added also, and the candidate receiving the largest number in all is elected. A sample ballot will serve to indicate the way in which this method of preferential voting is used.

Supervisor of Administration (Mayor)	First Choice	Second Choice	Other Choices
Charles E. Hughes	X		
Champ Clark			X
John A. O'Gorman			
Nelson W. Aldrich			
Richard Croker			
Robert L. Owen			X
Joseph W. Folk			X
Robert M. La Follette		X	
Woodrow Wilson			X
William J. Bryan			X
Chauncey M. Depew			
Boies Penrose			

For this novel method of voting, it is claimed that it secures an accurate expression of the people's will, since election must be by a majority and not by a plurality, that it is simple and fair in operation, that it tends to eliminate personalities from campaigns, because each nominee must avoid needless offense to the followers of his opponents since he may need their second-choice votes, and that it saves the community and the candidates the inconvenience and expense of a primary election.

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We hope that the citizens of Cambridge will adopt this charter and give it a trial. The experiment will be of interest and of value to the rest of the country. In its provision constituting a small body elected by the whole city and charged with large legislative powers, and in its provisions for initiative, referendum, and recall, it appears to be well considered, and also in the line both of the modern movement and, in some respects, the line indicated as wise by the experience of English municipalities. And we should like to see the preferential method of voting given a fair trial.

ADVERTISING SIGNS ON THE HIGHWAYS

The disfigurement of the scenery along our highways by advertising signs and posters is one of those nuisances which has become so commonplace that many of us are probably in danger of forgetting that it is a nuisance. But probably all we need is an object-lesson of a stretch of roadside free from boisterous encomiums of Pickax Plug Tobacco, Saccharine Feeds, or Dr. Phool's Potent Potion for Paralysis, and adjurations to hasten to the Dry Goods Emporium, Jenks the Jeweler, or Fixit the Painless Dentist, to be convinced that we prefer nature unadorned. In New York State there seems a possibility that such an object-lesson, partial at least, will be offered to the travelers of the State's highways. The Legislature, which is now in recess, passed a law forbidding the painting or affixing of any advertisement to any stone, tree, fence, stump, pole, mile-board, mile-stone, danger-sign, guide-sign, guide-post, billboard, building, or other structure within the limits of a public highway; or the painting or affixing of any advertisement in any similar place on private property without the consent of the owner. In addition the law permits any one to destroy any advertisement posted upon a public highway in violation of the above prohibition. Of course it will not be possible to prevent the erection of sign-boards upon private property if the owner is willing; but if the offensive signs can be kept off the public highway, an excellent beginning will be made. A campaign of education upon the owners of private property, most of whom have probably never thought very much about the matter, may accomplish a great deal more. The automobilists of New York State have determined to help on the good work. The Committee on Good Roads of the Automobile Club of America has inaugurated a campaign for the destruction of unlawful signs along the highways, and for the encouragement of private property owners to refuse their consent to the disfigurement of their premises. Many of the Motor Clubs in the State, and hundreds of individual owners of cars, have responded to the appeal of the Committee, and agreed to do their part in knocking down signs and in painting out advertising inscriptions on fences and elsewhere. September first, when the new law went into effect, was the day set for the beginning of active operations. As we go to press reports from the field of war have not come in, but if the automobilists of New York can make a success of their campaign they will deserve well of their fellow-citizens. From the point of view of the man in the road, or behind a horse, the automobile is not an unmixed blessing. Any compensation in the way of undisfigured landscape which the automobilist can offer to his less opulent or more leisurely companions of the road will be heartily appreciated.

THE LAW OF THE AIR

Two items in one morning's paper illustrate the fact that the traffic of the air is introducing new legal responsibilities and problems. It had already been pointed out that aeroplanes may, in passing National boundaries, make it hard to enforce customs laws strictly; that aviators should be examined as to skill and made to take out licenses; and that the amateur wireless telegraphers should be restrained from interfering with important messages. Now comes a decision from a California judge as to the appropriation by one person of a wireless message intended for another. It seems that a Los Angeles newspaper printed a wireless message not in the least intended for publication, but "caught from the air" by boy amateurs and apparently sold to the paper. Its owner was indicted and his prosecution attempted under a law enacted before wireless telegraphy came into use. The judge held

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that there is no law that makes the interception of an aerogram a crime. If a man has apparatus, he may take from the air any message that passes. Only employees of the company transmitting such messages may be prosecuted for divulging them. If the law is the same in other States, there is need for new legislation to protect the privacy of communications. The other item describes a suit for damages brought against the famous Wright brothers by a woman in Wisconsin who was grievously injured at a State fair by being struck by a falling Wright biplane. Whether the managers of the fair, the operator of the biplane, or the manufacturers thereof are responsible is a question that might raise some nice points.

STORED-UP ENERGY

In his opening address last week at the eighty-first annual meeting of the British Association for the Advancement of Science, Sir William Ramsay, President of the Association, talked in the most interesting way, among other matters; of the actual facts about possible sources of energy and the world's resources in the way of existing supply. As regards radium, which has tremendous energy in small space, and yet not in a form practically to be utilized, Sir William declared that if the stored-up energy in a ton of radium could be utilized in a space of thirty years instead of the inevitable period of 1,700 years, it would propel a 15,000-ton ship with a force of 15,000 horse-power at the rate of fifteen knots during the entire thirty years. The prospect, however, is dimmed by the apparent fact that the production of radium never exceeds half an ounce a year. Turning to the more directly practical subject of energy from coal, Sir William declared that if the rapid increase in the output of coal mined in the British Isles continued, the supply would be exhausted in a hundred and seventy-five years—a very brief space in a nation's life. He urged that the present reckless waste should be discontinued, and that every possible means of economizing should be adopted. Specific suggestions for economy were the use of turbines, gas engines, creation of power at the pit mouth and its distribution electrically, the abandonment of wasteful domestic fires in open hearths and the substitution of central heating plants. He even went so far as to recommend legislation to control the expenditure of the nation's fuel supply. Of course the world's supply of coal is enormously larger than that of Great Britain, and Sir William was thinking chiefly of the national commercial danger and loss to Great Britain if in the future it has to obtain its coal supply from other lands. Looking at the matter as a world-problem, it nevertheless remains true that, although new coal supplies have been discovered and doubtless will be brought to the market as they are needed, yet the need of economical treatment of the supplies is real, and should be taken into serious account.

A CITY'S FIGHT AGAINST MOSQUITOES

Not long ago The Outlook called attention to the excellent pamphlet issued by the Department of Agriculture about the pest of mosquitoes, a pamphlet full of information, suggestion, and practical advice. Its circulation has been followed by a discussion in the newspapers as to whether the Government should not undertake the work of destroying the mosquito. That it should at least co-operate with State and local authorities, through the Department, as has been done in the case of the boll-weevil, is beyond question. Since the world learned that yellow fever and malaria are spread only by certain kinds of mosquitoes, under certain conditions, the fight has become one not merely to suppress a nuisance but to protect health and life. What can be done is shown by the history of New Orleans since its yellow fever epidemic of 1905, as set forth in a statement furnished to The Outlook by Dr. O'Reilly, the Health Officer of New Orleans. There has been a campaign of inspection during ten months of the year; seventy-eight inspectors are employed, and they make, daily, twelve hundred inspections of premises; and, as a result, the number of violations of the ordinances has been reduced from 3,013 to 639 The fight has been primarily against the *stegomyia* mosquito, and that dangerous creature has become almost unknown,

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while extensive draining in the swamps about the city has surprisingly reduced the *anophele* or swamp mosquito. Just what the scientists predicted has followed: yellow fever has not reappeared, while malaria has been reduced in a really extraordinary degree, and most of the cases come from the outlying country rather than from the city. It is gratifying to record the vigorous steps taken by a city once peculiarly infested by disease of mosquito origin to cleanse itself from the evil, and thus furnish an example to places where stagnant pools, ill-drained spots, and blocked-up gutters are still allowed to threaten health.

THE GENERAL ARBITRATION TREATY

HOW WILL IT WORK?

The Outlook has advised the peace societies, or some one of them, to issue a pamphlet containing the majority and minority reports of the United States Senate on the General Arbitration Treaty, with the ablest arguments they can obtain in support of that treaty. In this spirit we present to our readers the arguments for and against the treaty. Mr. Roosevelt, who disapproves this treaty, in an editorial on another page states the grounds of his disapproval. The Outlook, which approves the treaty, will, in three editorials, of which this is the first, state the grounds of its approval. We shall thus do what we can to promote that general discussion which we believe to be desirable. For if this treaty is adopted by the Senate without public discussion and popular understanding of its provisions, it will be wholly ineffectual. But if the American people understand its provisions, if they consider carefully the objections to it, if, after such consideration, they deliberately adopt it and make it their own, it will stand the test if an hour of trial should come. The way to secure the observance of this treaty in the future is by a full, free, and thorough discussion of its provisions now.

In our discussion we shall confine ourselves mainly to the general principles involved in this treaty. It is only upon such general principles that masses of men can pronounce a wise decision. Details of method in carrying out the principles decided must, of necessity, be left to a small body of experts. President Taft, Senator Root, and Secretary Knox are experts on questions of international law. If the country approves the principles involved in the General Arbitration Treaty, it may safely leave to these experts the formulation of those principles in an international instrument.

In June, 1908, during the administration of President Roosevelt, a General Arbitration Treaty was negotiated between the United States and Great Britain which is now binding upon both nations. This treaty provides (1) for a general arbitration of differences of a legal nature; (2) it excepts such as affect the vital interest, the independence, or the honor of the two contracting states or the interests of third parties; and (3) it leaves it to special agreement, to be made on the part of the United States by the President, with the advice of the Senate, to define clearly the matter in dispute, and so to determine whether it comes within the excepted cases not to be arbitrated.

The treaty just now negotiated by President Taft also provides for (1) arbitration of all differences between the two contracting parties; (2) it excepts such as are not susceptible of decision by the application of the principles of law or equity; and (3) in cases in which the parties disagree as to whether or not the difference is subject to arbitration under the treaty, it provides for the submission of that question to a Joint High Commission for determination. This Joint High Commission is to consist of three "nationals" from each nation, and at least two of the three Commissioners from each nation must assent to the reference, or the case is not referred.[1]

Thus it will be seen that each of these treaties recognizes three fundamental principles: first, that, in the present stage of civilization, most questions arising between civilized nations can be settled by reference to a third disinterested party; second, that questions may arise which cannot be so referred; third, that each

[1] It is possible for the United States to consent to the appointment of foreigners on the Joint High Commission, but it is not conceivable that America would consent that foreigners should constitute America's representatives on a Joint High Commission to determine whether America would refer an American question to the Hague Tribunal.

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nation reserves the right to decide, respecting any particular controversy, whether it is thus referable to a court. The difference between the two treaties is twofold. First, the treaty of 1908 defines the exceptions as consisting in differences which affect the vital interest, the independence, or the honor of the two contracting parties, or the interests of third parties; while the proposed treaty of 1911 defines the exceptions as those which are not susceptible of decision by the application of the principles of law or equity. Second, the treaty of 1908 leaves the President of the United States, with the advice of the Senate, to determine concerning any particular controversy whether it comes within the exceptions noted; the proposed treaty of 1911 leaves that to be determined by a commission, three members of which are appointed by the President, with the advice of the Senate, two of whom must agree to refer the controversy in question or it is not to be referred.[1]

It does not appear to The Outlook that the treaty of 1911 marks any great advance over the treaty of 1908. The differences between the two do not seem to us of any vital importance. All the exceptions covered in the treaty of 1908 are covered by the general exception in the treaty of 1911. The power reserved to the United States to pass directly on the question whether any controversy shall be referred or not is reserved indirectly to the United States by the provision in the treaty of 1911. The main value of the treaty of 1911 is that it reaffirms and re-emphasizes the desire of the United States, and of any nations which shall enter into such a treaty with the United States, to settle by judicial proceedings before an international court all questions which can be consistently and honorably so settled. To reaffirm and re-emphasize this position seems to The Outlook a real advantage. It marks one further step toward the substitution of the appeal to reason for the appeal to force.

[1] There may be some question whether the Joint High Commission, provided for in the treaty of 1911, requires for its appointment the approval of the Senate. It seems to us that such approval is clearly required. But if there is any real doubt upon that subject, it should be dissipated by a few words of amendment, which could be easily made, and to which, it may be assumed, Great Britain would interpose no objection.

There are three questions respecting this treaty for the American people to consider, and we take these questions up in three successive articles:

1. How will the treaty work?
2. Has the Senate power, under the Constitution, to make such a treaty?
3. Is it desirable?

The report of the majority of the Senate Committee on Foreign Relations, presented by Mr. Lodge, declares not only that the Senate has no power to make such a treaty, but also that the treaty would work badly; that it would provoke war rather than promote peace. The report says:

> If our right to exclude certain classes of immigrants were challenged, the question could be forced before a joint commission; and if that commission decided that the question was arbitrable the Senate would have no power to reject the special agreement for the arbitration of that subject on the ground that it was not a question for arbitration within the contemplation of Article I. In the same way our territorial integrity, the rights of each State, and of the United States to their territory might be forced before a joint commission. . . . Today no nation on earth would think of raising these questions with the United States, and the same is true of other questions which would readily occur to everybody. But if we accept this treaty with the third clause of Article III included, we invite other nations to raise these very questions and to endeavor to force them before an arbitral tribunal. Such an invitation would be a breeder of war and not of peace, and would rouse a series of disputes, now happily and entirely at rest, into malign and dangerous activity.

The Outlook does not share these apprehensions of the majority of the Senate Committee on Foreign Relations. We agree with the implied position of that Committee that any general arbitration treaty which America makes with Great Britain should be so framed that a similar treaty could be proffered to other civilized powers. We are also inclined to agree with the Senate Committee that in such a treaty there may in some future crisis be possible peril to American interests—a similar peril, as President Taft has well pointed out, to that to which the interests of any individual are subjected when they are submitted to the incertitude of a lawsuit. But we see small reason to think that this treaty would be a breeder

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of war, or would rouse a series of disputes into malign and dangerous activity.

Let us take a case of the kind which the Committee suggests by way of illustration, a case involving territorial integrity, and see how such a claim would be handled under this treaty.

Let us suppose—and we use this imaginary case just because it is quite impossible to believe it would ever occur—that this General Arbitration Treaty should be made with Spain, and that Spain should then lay claim to the Philippine Islands. Our financial interest in the Philippines is not very great. Many Americans think they are costing us very much more than they are worth. But our duty toward the Philippines is very great. We have emancipated them from foreign oppression; we have rescued them from domestic anarchy; and it would be dishonorable for us to return them either to despotism or to anarchy.

Under such circumstances it is not conceivable that the American people would be willing to submit to a European tribunal the question whether we should restore the Philippines to their former condition of dependency upon Spain. The question, What is our duty as a nation toward a people who have become dependent on us for the protection of their rights and the safeguarding of their interests, is not one which we should be willing to submit for final determination to the representatives of imperial powers who do not share our conceptions of the rights of the people and the obligations of a democratic government towards the people. America would object that this was not a question to be settled by the application of principles of law or equity. A Joint High Commission would then be constituted. On this Joint High Commission would be three Spaniards and three Americans. It is hardly conceivable that two Americans out of three, appointed to any such body, would consent to refer this question of our National honor to The Hague. Unless two Americans out of three did so consent, the question would not be referred to The Hague. Unless Spain thought there was a good chance that two Americans out of three would consent, Spain would not even raise the question. It is conceivable that a weak or corrupt President might appoint unworthy members of such a Commission. There is reason, therefore, why the members of that Commission should be appointed by and with the advice and consent of the Senate. If the National sentiment in favor of returning the Philippines to Spain was so strong that two-thirds of the Senate and the President agreed in appointing a Commission so constituted that it would refer the question to The Hague, the referring to The Hague of the question could hardly add to the National dishonor.

Let us turn this illustration about. Let us imagine for a moment that the Joint High Commission did agree to refer this question to The Hague, and The Hague did decide that the Philippines should be restored to Spain. Would America submit to this decision, or would it, in a passion of rage, repudiate the treaty and prepare for war? We agree heartily with those who contend that America should make no pledge which she will not fulfill, that she should enter upon no treaty which she would be liable, in a gust of passion or of pseudo-patriotism, to repudiate. Nor is this danger imaginary. There is peril in the idealism of democracy, perhaps quite as great peril as in its passion or its sordidness. It is for this reason that The Outlook is glad that the arbitration treaty is not to be suddenly adopted, that it is to be carefully and calmly discussed throughout the country.

If the American people do discuss this treaty and make it their own, and if the opponents of this treaty compel the American people to understand its significance and to what it commits them in the future, The Outlook has very little fear that the American people will, under any circumstances likely to arise, ever repudiate their agreement. The power of restraint in American democracy has been more than once strikingly demonstrated. A heated Presidential election left the country in doubt whether Mr. Tilden or Mr. Hayes was elected President. There was abundant evidence of frauds, and great frauds, on both sides in that election. The American people referred the question to the arbitrament of a tribunal constituted for the purpose, and accepted the decision of that tribunal, though the court was so evenly divided

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that the final decision depended on the judgment of a single man. An income tax law was passed. This income tax was declared unconstitutional on the judgment of one man, and that a man who changed his mind in so declaring it; and the American people, still apparently bent on securing such a tax, have patiently and persistently pursued the necessary measures for a change in the Constitution such as will enable them to impose upon themselves the desired tax. The Outlook thinks an income tax, imposed by the Federal Government, a mistaken policy, but this does not prevent it from admiring the self-restraint and the persistence with which the American people, checked by the decision of a single man, pursues its way to the accomplishment of its design. The country was very nearly evenly divided on the question whether territory captured in war was a part of the Union or a possession of the Union, whether it was under the provisions of the Constitution, or under Congressional control irrespective of those provisions. The questions in the minds of both parties concerned the National honor. Yet when the Supreme Court decided, after great argument and with weighty authorities upon both sides, that the insular dependencies were possessions but not parts of the Union, and were not under the provisions of the Constitution, the decision was accepted by the American people almost without protest, certainly without bitterness.

These three episodes in our National history are illustrative of the spirit and temper of the American people; they confirm the judgment of The Outlook that, whatever treaty is made, not *for* the American people, but *by* the American people, after a public discussion of its provisions and a thorough consideration of all that it involves, it will not be repudiated in the hour of trial.

We do not think the pathway to National righteousness through peace, which this treaty invites us to enter upon, is without peril. No new experiment in National life is ever without peril. But we believe the perils, whether to National interests or National honor, involved in this pathway are far less than the perils both to National interests and National honor involved in the old method of arbitrament of National difficulties through war.

WHY THE KING BECAME A RADICAL

A correspondent, commenting upon the article by Mr. Sydney Brooks on "The Peers and the People," and on The Outlook's editorial on "The English Revolution of 1911," propounds the question, "Has anybody yet explained why the King consented to become a radical and create five hundred peers in support of democracy?"

The King of England is a constitutional monarch. He is as much bound by the Constitution as is the Prime Minister or the House of Lords or the House of Commons itself. *What* he shall do in given circumstances, such, for instance, as those which have just confronted George the Fifth, is determined, not by his inclinations or even by his own judgment, but by the history of centuries as it has been crystallized into what have been happily called the conventions of the Constitution. *How* he shall do it depends upon his wisdom and statesmanship. Walter Bagehot, in his inspired and fascinating work, "The English Constitution," has said, "The sovereign has, under a constitutional monarchy such as ours, three rights—the right to be consulted, the right to encourage, the right to warn. And a king of great sense and sagacity would want no others." In the crisis just passed King George was consulted, he may have encouraged, he may have warned—the privacy which surrounds the intercourse of the sovereign with his Prime Minister and with the leader of his Majesty's opposition hides the exact fact—he then showed himself a king of sense and sagacity in realizing that he had and needed no other powers.

The King became a radical, and gave to Mr. Asquith the guarantees which he asked for that five hundred peers would be created, if necessary, to bring the House of Lords to terms with the House of Commons, because he could not do anything else. The King acts on the advice of his Ministers, and he must accept that advice up to the point where he is

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prepared to try the experiment of a change of Ministry. When there is no prospect that such a change of Ministry will be supported by the country—that is, by a majority in the House of Commons—what alternative has he but to accept the advice of the existing Ministry, whether he like it or not? If he had refused Mr. Asquith's request for guarantees that sufficient peers would be created to pass the Parliament Bill in the House of Lords, what would have happened? Mr. Asquith would have resigned. The King could then have asked Mr. Balfour to form a Ministry. If Mr. Balfour had accepted this responsibility and had formed a Ministry, he would have had either to appeal at once to the House of Commons for a vote of confidence (in some form or other), which would certainly have been refused, or he would have had to dissolve Parliament and appeal to the country. In either case a general election would have ensued, and what reason is there to suppose that this election would have resulted differently from the two which were held last year, one of them perfectly definitely upon the same issue, and the other upon an issue which was the same in principle? The King, therefore, had no alternative, if he was not ready to accept the advice of his Ministers, but that of forcing a general election, for the third time within twenty months, upon an issue on which the country had given the same verdict at the two preceding elections. To have accepted that alternative would have postponed the inevitable for a time, but it would not have made it less inevitable. King George showed himself a wise and prudent monarch by recognizing the part which under the Constitution he was called upon to play, and by playing it quietly and firmly.

"The ultimate authority," to quote Bagehot again, "in the English Constitution is a newly elected House of Commons . . . a new House of Commons can despotically and finally resolve." It is the ultimate authority because it is the latest expression of the will of the British people, in whom the sovereign power lies. A newly elected House of Commons was determined that the House of Lords should be treated with a radical remedy. The people behind the House of Commons had the same determination. The King became a radical because the country was radical.

PERSONAL POWER

In an invigorating series of talks to college men, issued under the title "Personal Power," [1] ex-President Tucker, of Dartmouth College, whose career has been a striking illustration of the inspiring influence which flows from a strong, well-poised, and convincing personality, gives this suggestive counsel: "Never rest content with the forgiveness of God when your 'sins are covered,' but go on to the recovery of personal power. Forgiveness is a means to an end, namely, the reinstatement of your life and its uses. If you have wasted time, redeem it. If your life has gone out in mere negation, let it close in some clear affirmation of truth. If you have compromised with evil, and men have known your habits, be not afraid or ashamed of the inconsistency of standing forth for righteousness."

Forgiveness is not a simple erasure of a stain; it is a cleansing of the life; it is not closing the books of account with God by putting a sum on the credit side sufficient to balance the debit side; it is opening a new set of books and conducting the business of life on lines of purity and integrity. The newspapers are so crowded with reports of a vast range of sins, and of the tragedies that flow in a torrent from them, that the voices of warning from the pulpit are almost silenced by the terrible outcries of life itself. The evidence of the reality of the moral law, of the supreme importance of the moral nature, of the irresistible and inexorable execution of the righteous will of God, are not matters of ancient record; they are matters of daily report. The yellow journal lives on the tragedies of sin; the crime and misery that follow fast and stern on its steps are set forth with lurid intensity by newspapers alive to the human interest of those terrible experiences, but indifferent to their tremendous moral significance. The wrath of God against wrong-doing needs no theological demonstration; every morning and evening it is reaffimed by the newspapers, not as

[1] Personal Power. By William Jewett Tucker. Houghton Mifflin Company, Boston.

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an inference, a logical deduction, a revelation of the divine will, but as the news of the day.

But while the sin gets full report, the repentance that sometimes follows is rarely mentioned; the ruin is graphically described, the rebuilding fails of record. Yet it is the rebuilding that concerns society most deeply. When a building goes down in smoke and flame, but a few days pass before the ruins are removed and new foundations laid. The wreck is not covered with grass; it is taken away and another structure put in its place. It is not enough merely to cleanse the record; what is involved is a reconstitution of character, a rebuilding of life. It liberates the man who has fallen into sin, not from the external consequences of his sin, but from the blighting of his faith, the impairment of his strength. A sin that has not been repented of and forgiven reduces a man's spiritual power as definitely and certainly as disease reduces his physical power. Sin is a disease which disintegrates the fiber of the nature, aps its strength, and dries up the spring of its inspiration. It may not affect a man's skill, his dexterity as a workman; it inevitably distorts his vision and relaxes his grip on the profounder things of life. This fact is written large in the history of every art.

It is not enough, therefore, to be forgiven; one must rebuild what has been torn down and reconstruct the shattered life; one must bear fruits meet for repentance. This is the only way to the recovery of self-respect, the only adequate reparation to one's self. If a man sets his hand resolutely to the rebuilding of his life, it lies in his power to lay deeper foundations and to build on a nobler plan; and out of the ruins of his earlier career to build a monument, not to his weakness, but to the strength born in sorrow for his offense, and in passionate desire to work reparation.

THE PEACE OF RIGHTEOUSNESS

EDITORIAL BY THEODORE ROOSEVELT

IT is one of our prime duties as a Nation to seek peace. It is an even higher duty to seek righteousness. It is also our duty not to indulge in shams, not to make believe we are getting peace by some patent contrivance which sensible men ought to know cannot work in practice, and which if we sought to make it work might cause irretrievable harm. I sincerely believe in the principle of arbitration; I believe in applying that principle so far as practicable; but I believe that the effort to apply it where it is not practicable cannot do good and may do serious harm. Confused thinking and a willingness to substitute words for thought, even though inspired by an entirely amiable sentimentality, do not tend toward sound action. I think that the great majority of those persons who advocate any and every treaty which is called a treaty for peace or for arbitration would be less often drawn into a position that tends to humiliate their country if they would take the trouble to formulate clearly and definitely just what it is that they desire. Of course there are persons wholly indifferent to the National honor and interest, who, in consequence, cannot be reached by an appeal to National honor and interest; and there are other persons whose ingrained personal timidity is such that they are more afraid of war than of any dishonor, personal or national. Such persons cannot be influenced by argument. But I do not believe that they make a very numerous class, and I have no question whatever that most of the men who, as I think mistakenly, advocate *all* peace and arbitration treaties, have the same standards of honor, national and individual, and the same intelligence, as their fellow-countrymen who disagree with them. I believe that the trouble comes from the fact that they do not clearly formulate what it is they wish. This, therefore, is the first thing to do.

We, the American people, believe, and ought to believe, in righteousness first, and in peace as the handmaid of righteousness. We abhor brutality and wrong-

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doing, whether exhibited by nations or by individuals. We hold that the same law of righteousness should obtain between nation and nation as between man and man. I, for one, would rather cut off my hand than see the United States adopt the attitude either of cringing before great and powerful nations who wish to wrong us, or of bullying small and weak nations who have done us no wrong. The American people desire to do justice and to act with frank generosity toward all the other nations of mankind; but I err greatly in my judgment of my countrymen if they are willing to submit to wrong and injustice. Again and again in the past they have shown, and rightly shown, that when the choice lay between righteousness and peace they chose righteousness, just exactly as they also chose righteousness when the choice lay between righteousness and war. In 1776 Washington and his associates scorned the advice of the peace party, and went to war for the freedom of our people. In 1861 Abraham Lincoln and his associates scorned the advice and importunity of the peace people, heedless whether these peace people gave the advice they did give because of timidity or because of a twisted sentimentality. They plunged this country into the most terrible struggle the world had seen since the close of the Napoleonic wars; and thereby they perpetuated the Union and abolished slavery and rendered inestimable services to mankind. In 1898 this country disregarded the cries of the peace people and of those who responded to the throb of the money nerve, and warred with Spain. During the immediately preceding years of international peace, over a million lives of men, women, and children had been sacrificed in Cuba, because here at home the peace people had their way and America did not interfere. Then America did interfere, and, at the cost of considerably less than three thousand lives, all told, permanently stopped the dreadful system of destruction which was gradually reducing Cuba to the level of Hayti. If we had not interfered, probably at least a couple of million more lives would have been lost while good persons prattled of peace and arbitration. By the loss of each thousand lives we averted a million deaths; and the lives lost were all of men, and the deaths averted would have been largely those of women and children. As in 1776 and 1861, so in 1898 we put righteousness above peace; and therefore we obtained both, while if we had shirked our duty we should ultimately have lost both. Cuba and Porto Rico and Panama have enjoyed peace and prosperity, the Panama Canal is being dug, and the Philippines are progressing as never before, because in 1898 we refused to listen to the timid and short-sighted apostles of ease and of slothful avoidance of duty, and dared to play the part of the just man armed.

The proposed treaties with Great Britain and France are avowedly entered into as models to be followed in making similar treaties with all other nations, and what I have to say is said, not with reference to England or France, but with reference to the proposal of having treaties like these with all nations. We already have two sets of arbitration treaties: one the convention between the United States and almost all other civilized powers for the pacific settlement of international disputes, and the other the arbitration conventions between the United States and Great Britain, France, and various other nations. The latter are not important, but they are better than the proposed treaties would be if unamended, because, though they promise but little, they make no false pretenses, and they specifically announce that we will not arbitrate questions affecting our vital interest or independence or honor. The former is an excellent treaty, and it is a curious commentary upon the ignorance of the professional peace advocates that they actually do not know that this general international peace convention, which was proclaimed by the President on February 28, 1910, is far more effective for preserving peace than the proposed treaties would be even if they were ratified. For example, in this convention the contracting parties, including England, the United States, Germany, Japan, France, and Russia, solemnly agree to do all they can to insure the pacific settlement of all international difficulties, agree to have recourse to the mediation of friendly powers in case of disagreement or dispute before an appeal

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to arms, and, moreover, what is more important, agree that one or more powers, strangers to the dispute, shall, on their own initiative, have the right, before or during the dispute, before war or during war, to offer their good offices for mediation, and that the exercise of this right can never be regarded by either party as an unfriendly act. They agree to adopt international commissions of inquiry in disputes of an international nature, and they explicitly recognize arbitration as the proper method of settling them where diplomacy has failed, and they maintain the permanent court of arbitration for this purpose at The Hague.

The proposed arbitration treaty is defective, in the first place, because it is not straightforward. It sets forth that all "justiciable" matters shall be arbitrated. The language both of the opponents and the defenders of the treaty shows that even among our own people, and before a cause for applying the treaty has arisen, there is hopeless confusion as to what "justiciable" means. Such being the case, it can be imagined how useless would be the effort to define "justiciable" when a serious conflict had actually arisen, and blood was up and passion high. The wording of the treaty is so loose, it so lacks explicitness, as to allow one set of its advocates to announce that it binds us to arbitrate everything, and another set to say that under it we would not have to arbitrate anything we did not wish to. Now, no moral movement is permanently helped by hypocrisy. Does the proposal in the treaties, if entered into with various nations, bind us to arbitrate the Monroe Doctrine, the Platt Amendment with Cuba, the payment of State bonds to European bondholders, the question whether various European countries are entitled to the same concessions that Canada is to receive under the reciprocity agreement, the right of other foreign nations to interfere in Panama, our own right to exclude any immigrants whom we choose to exclude? If these questions arose, I am sure our representatives would, privately or publicly, inform foreign powers (and indeed would have to inform foreign powers) that the American people would never abide by an agreement to arbitrate them; in which case the only proper course to follow is that followed by the Senate Committee, and to say in honest fashion that there are certain questions which this Nation will not arbitrate at the dictation of an outside body. Critics of the Senate in this matter talk as if it had "usurped" a "right;" in reality the Senate has merely performed a duty. Most men of knowledge, who are willing to think, know perfectly well that this country would not, as a matter of fact, keep an agreement to arbitrate all questions of vital honor and interest, even though it were so unwise as to make it; and it is a wicked thing to put us in the position of promising what will not, and cannot, be performed. In such a matter the indulgence of false pretense in the present would with absolute certainty be followed by the breaking of faith in the future. Of course, passing the treaty in the proposed form would not be as bad as leaving the Canal unfortified, and refusing to keep up the navy—the public servants who have gone wrong in these respects have shown themselves both unfit and unfaithful public servants—but it would be a very bad thing to do, it would be discreditable to this country, and it would be an obstacle in the path of peace. *General* arbitration treaties under the best circumstances can only be promises; they appeal especially to sentimentalists, who are never safe advisers, and their importance is usually exaggerated to a ludicrous degree; the really important thing is the practical application of the principle to *specific* instances. The successful application of the principle of arbitration to the controversy between ourselves and Great Britain, settled at The Hague in the summer of 1910, was of high consequence; and Mr. Root, our special representative, rendered a real and great service to the country by what he then advised before the Hague court, at the cost of many weary, arduous months. This disinterested, unpaid, and most laborious and important service, the peace advocates, and our people generally, never properly understood or appreciated, and they never felt properly grateful to the man who rendered it. Such work, which represents the reduction of theory to practice, is more important than the negotiation of any general arbitration treaty, which

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must always and of necessity represent merely the public announcement of a theory which it is hoped can be reduced to practice. Even a general arbitration treaty, however, can do real good, if so framed as to be workable, so that it shall not attempt too much, and may actually accomplish what is attempted. But a general arbitration treaty like the one now proposed, avowedly designed as a model to be followed by similar treaties with all nations, which is so loosely drawn that it seems to promise everything, and may or may not mean anything, will either be entirely ineffectual or else can only work mischief.

The fatally objectionable feature of the proposed treaty is the clause providing that the Joint High Commission, which may be composed exclusively of "nationals" of the two countries, but which also may be composed exclusively of foreigners, may, by unanimous vote, or by a vote of all but one of its members, determine that any given question whatever must be arbitrated. It is difficult to characterize this provision truthfully without seeming to be offensive. Merely to speak of it as silly comes far short of saying what should be said. It is arguable that in certain cases either of the two component parts of the treaty-making power, the President or the Senate, should delegate to the other, for certain purposes, the power of exclusive action. But no sound argument can be made for permitting both the President and the Senate to delegate to outsiders, possibly to foreigners, the exercise of a fundamental and vital power. The details of carrying into effect a great and far-reaching policy can appropriately be delegated; but the elected servants of the people betray the interest of the people if they shirk the duty of themselves deciding what that policy shall be. It would be quite proper to delegate to the Joint High Commission many subordinate functions; but the high, the supreme function of deciding whether a question is of such vital importance to the country that it is or is not arbitrable, cannot with propriety be delegated to any outsider by either the President or the Senate. They are elected to perform exactly the vital duties implied in such decisions. If a President, after consulting with his Constitutional advisers, the Senate, could not make up his own mind about such a vital question, and had to have it made up for him by outsiders—possibly foreigners, and certainly not responsible to the people—it would be proof positive that he was not fit to hold the exalted position to which he had been elected. A President unfit to make such a decision himself, and willing to have somebody else make it for him, would also be unfit to perform any of the really important duties of the Presidency.

The majority of the Senate Committee on Foreign Relations, through Senator Lodge, has submitted an excellent report on the proposed treaty, recommending that the objectionable clause be stricken out. This report contends, as I believe justly, that to ratify the treaties in their present shape would tend to breed disputes which might readily bring about war, because it would encourage foreign nations to open questions which, when we were actually faced with them, we neither could nor would arbitrate. For instance, if a great military power attempted, directly or indirectly, to get possession of such a strategic position as St. Thomas on the Atlantic side of our ocean frontier, or of Magdalena Bay on the Pacific side, this Nation, if alive to its vital interests, would instantly forbid the transaction. Yet this is the exact kind of question which an arbitral court, having regard only for what may be construed as "justiciable," might very probably decide against us; and the ratification of the treaties in their proposed form—indeed, the mere fact that they have been seriously considered—might invite foreign powers to open just such questions.

The majority of the Committee have expressed their views through the report submitted by Senator Lodge, which it is earnestly to be hoped that the Senate will adopt. It would also be an excellent thing for the Senate to adopt, in addition, and not as a substitute, the resolution presented by Senator Root on behalf of the minority of the Committee. This minority report is seemingly designed with the idea of showing more apparent favor to the treaty than is shown by the majority of the Committee; but in actual fact it

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would be impossible to devise a more striking condemnation of the treaty in its proposed form than that thus furnished by the men who are painfully anxious to go to the utmost limit in its support that their consciences will permit. Mr. Root, in his "views of a minority," says: "There are some questions of national policy and conduct which no nation can submit to the decision of any one else, just as there are some questions of personal conduct which every man must decide for himself." Exactly! This is a wholesome truth stated in straightforward and manly fashion. Unfortunately, it is a truth which the proposed treaty does not recognize. In the endeavor to seem to avoid amending the treaty, and yet not to permit its unamended passage in such shape as to threaten humiliation and disaster to our people, the able New York Senator has hit upon the device of construing it—in a sense directly opposite to its obvious meaning—by a clause in the resolution of consent to the ratification stating "that the treaty does not authorize the submission to arbitration of any question which depends upon or involves the maintenance of the traditional attitude of the United States concerning American questions or other purely governmental policy." This is admirable; it precisely inverts the position taken in the proposed treaty; and if adopted, in addition to the amendment proposed by Senator Lodge on behalf of the majority of the Committee, it would leave the treaty in a form compatible with the preservation of our National self-respect.

We, the people of the United States, cannot and will not surrender to outsiders the power to determine whether or not we are fit to decide for ourselves what are our vital needs, and what are the policies proper for meeting these needs. In other words, Uncle Sam does not intend to wrong any one, but neither does he intend to bind himself, if his pocket is picked, his house burglarized, or his face slapped, to "arbitrate" with the wrong-doer; and as long as he does not intend so to bind himself, it would be offensive hypocrisy for him to say that he will so bind himself.

The resolutions proposed by Senator Root and by Senator Lodge are in reality equally strong in their repudiation of that indefensible clause of the proposed treaty which would bind the Nation to arbitrate all questions, even though to do so would be ruinous to our interests, if an outside body decides that they are arbitrable. Senator Lodge's proposal is to strike out the mischievous clause. Senator Root leaves it in, but provides by resolution that we are not to be bound by it; and, moreover, excludes from the operation of the treaty "all purely governmental policies," which, quite properly, leaves the clause meaningless and ineffective, as "governmental policies" may include anything and everything, and we are left to be the judges as to what they are. Mr. Lodge's amendment is perhaps a trifle franker, but Mr. Root's is in some ways even more effective, and both should be adopted.

It is our duty, *so far as is now possible,* so far as human nature in the present-day world will permit, to try to provide peaceful substitutes for war as a method for the settlement of international disputes. But progress in this direction is merely hindered by the folly that believes in putting peace above righteousness; while it is of course even worse to pretend so to believe. The greatest service this Nation can render to righteousness is to behave with scrupulous justice to other nations, and yet to keep ready to hold its own if necessary. Our chief usefulness to humanity rests on our combining power with high purpose. Power undirected by high purpose spells calamity; and high purpose by itself is utterly useless if the power to put it into effect is lacking. In the history of our country the peace advocates who treat peace as more than righteousness will never be, and never have been, of service, either to it or to mankind. The true lovers of peace, the men who have really helped onward the movement for peace, have been those who followed, even though afar off, in the footsteps of Washington and Lincoln, and stood for righteousness as the supreme end of National life. Only by acting on these principles, only by following in the footsteps of these great Americans of the past, can we of the present generation effectively work for and secure the peace of righteousness.

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SCIENCE AND RELIGION: THE END OF THE BATTLE

BY RICHARD E. MACLAURIN

PRESIDENT OF THE MASSACHUSETTS INSTITUTE OF TECHNOLOGY

THE rapid change in the relations between science and religion is one of the unrecognized wonders of the modern world. There had been antagonism and even violent contests between the two for generations, but (not to go too far back in history) things came to a head half a century ago, partly because of the attacks that were then made in the name of religion on the scientific doctrine of evolution. These attacks served, among other things, to stir up the critical spirit—a spirit that is necessarily highly developed in the scientist—and this spirit applied itself with vigor to the Christian tradition, with results that were disquieting to the faithful. Now that the smoke and dust of the battle have cleared away, it is generally recognized that the fiercest fight had reference to relatively unimportant issues, and, now that the limitations of science and the province of religion are more definitely marked out, the old controversies have little interest except for a few overslept thinkers.

The spirit of science is essentially critical, and science will therefore always be suspicious of religion or of anything else that is founded merely on tradition or on authority. That, however, is a foundation upon which few modern men who take things seriously profess to place their faith. They may admit that tradition and authority have their value, but they see clearly that the real foundation must be elsewhere. And so it has come about almost within a generation that war has given place to a truce, and men are more ready to discuss the similarities between science and religion than to dispute over their differences. This change has been coincident with an unexpected broadening in the popular view of the nature of religion, and a corresponding clarification of men's ideas as to the sphere of science.

Religion such as is of vital interest to any reader of this article is readily indicated, however difficult it may be to describe it accurately. It is sometimes said that the essence of such religion is good will to man. That may be the truth, but it is not the whole truth. One may have good will to his fellows without any religion whatever. To bring it within the sphere of religion, this good will must have a somewhat definite spring. It must be stimulated by some lofty conception as to human destiny, or, if one prefers the phrase, it must be due to a sense of the relation between man and God. The word science, on the other hand, is equally strained by using it too narrowly rather than too broadly. Too often the Latin word is translated literally, and science is made synonymous with knowledge of nature or a group of facts that have reference to nature. This, again, is not the whole truth. It indeed misses the essence of science, which is not mere knowledge, but *organized* knowledge—knowledge that is made vivid by the illumination of great principles or laws. To know certain facts—such, for example, as the fact that an apple falls towards the earth, that the earth revolves around the sun, that the sun and all its attendant planets sweep through space in definite orbits in company with the whole host of heaven—cannot properly be called science. On the other hand, not merely to know, but to understand how all these varied phenomena are related and in a sense are explained by the great law of gravitation, takes one to the root of the matter as far as science is concerned.

With such conceptions of religion and of science, it would be surprising if men failed to see that the similarities between the two are numerous and striking. The similarity of aim is especially obvious. What is the aim of science? To discover order in seeming chaos, to find affinity in what appears unrelated, to reveal unity in the complexity of nature. It moves toward this goal under the stimulus of a double motive. One purpose is to satisfy

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the intellectual craving for simplicity; the other is to serve a practical end. That end is concerned with the mastery of nature. To master her one must understand her; but she has far too many moods to be comprehended by the mere enumeration thereof. To realize this, one has only to think of the myriads of facts that observation has accumulated throughout the ages. The number of these that an ordinary man of science knows in his chosen field is astonishing to the layman. How can one man know and remember so much? It is, after all, a simple matter. The scientist knows and remembers because, from his point of view, these facts do not appear isolated, but closely connected and related. Principles or laws have been discovered that bind them all together, so that what he looks upon is not a confused mass but a unit, something within which order reigns. It is the appreciation of this law and order that gives him confidence in nature and banishes fear. It is this that justifies the serenity of his outlook, a serenity that is in striking contrast to the feeling of his prescientific brethren, who were awed by thunder, frightened by a comet, terrified by an eclipse, and who, indeed, moved through life as if in constant fear of battle, murder, and sudden death. Clearly religion has a similar aim and a similar influence. What it seeks, consciously or unconsciously, is order and unity in the spiritual sphere. The natural man is dismayed by the seeming perplexities of life. To him it looks like a hopeless tangle of good and evil, a meaningless composition of harmony and discord. Man seems at once but a little lower than the angels and scarcely higher than the brutes. He is storm-tossed on a sea of uncertainty, and knows not whence he came or whither he is drifting. Religion seeks to find law and order in all this apparent confusion, to illumine life by a great conception of human destiny; and in so far as it succeeds it enables man to look on life with the courage and serenity with which a scientist looks on nature.

The similarity between science and religion is not confined to their aim; it extends to their method. The importance of method will be appreciated by any one who knows the history of any department of thought. It is particularly striking in the field of science, wherein for such a stretch of time the intellectual world stood almost still. Why was movement so slow as to be well-nigh imperceptible? It was certainly not because the world lacked great thinkers, for no one who has been brought into intellectual contact with the thinkers throughout the "Dark Ages" can fail to realize that there certainly were giants of old. Nor did those giants fail to think about nature. They failed, not from lack of thought, but from misdirected thought. They approached the problem in the wrong way; they did not employ the right method. In the process of time, it came about that, after a thousand years or more of fruitless toil, the intellectual world rediscovered the right method ("rediscovered," for the Greeks had partially appreciated it). It saw once more, and this time quite clearly, that *observation and experiment* are of the very essence of the matter as far as science is concerned. It is scarcely necessary to add that religion, wherever it is a vital process, is also rooted and grounded in *experience*. No amount of speculative thinking will make a man religious. He must set out from a basis of experience; he must put himself in an experimental attitude towards religion.

Not only must science and religion be reached from the same starting-point, namely, experience, but the paths that lead to them must be similarly kept in repair. Neither science nor religion consists wholly in "experience." There must be an intellectual process of some kind, however crude. The aim in both cases is to co-ordinate different experiences, and to derive some guiding principles from their study. The scientific method of doing this is the method of hypothesis. If one examines the origin of any of the great principles of science, he soon discovers how these principles are reached. It usually happens that, after years of contemplation without much apparent result, there comes a sudden flash—an inspiration it might be called—no one knows exactly whence, and a new hypothesis is launched upon the world. It is merely a hypothesis, something to be tested in order to discover how it works. This test is carried on with all

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possible care; it may be the work of many men and continued throughout many generations. In most cases, indeed in all cases of great importance, the hypothesis remains a hypothesis and must always remain so. It can never be completely verified; the best that can happen to it is to become increasingly probable, to fit more and more closely into the facts of experience, until it is accepted generally and formulated as a "law" of science. To initiate this long process the men of science must begin with faith in an ideal order, so that science is grounded in faith just as is religion, and scientific truth, like religious truth, consists of hypotheses never wholly verified, that fit the facts more or less closely. "Canst thou by searching find out God?" The answer must be "No," or, as Browning phrased it, "God *must* be gained by first leap." Having made the leap, it remains to justify the effort by the life-long experience of the individual and by the history of the race.

If science and religion are thus similar in their aim and method, they are similar also in their limitations. In both fields knowledge is partial and incomplete, and in both there are, and probably always will be, numerous perplexing problems still unsolved. Scientific men, however, stick to their faith in spite of a thousand difficulties. They are not dismayed by apparent contradictions, although they thoroughly realize that, unless fuller knowledge removes these contradictions, the principles in which they have believed must be abandoned. To any one versed in the history of science, innumerable instances will occur wherein men have held fast to their scientific faith despite the plucking fiend and have been fully justified by the result. In religion the problems to be solved are far more difficult, so that perplexities and uncertainties are reasonably to be expected. We must put up with our limitations; it is useless to beat our wings against the bars; and while our religious and our scientific knowledge are still so incomplete, it is too early to predict with any assurance either the ultimate conflict or the ultimate reconciliation of science and religion. Science is not far enough advanced to make it possible yet to present anything like a complete scientific view of the world. We are still in the departmental stage of science, and it may be ages before the barriers between physics and chemistry, chemistry and biology, biology and psychology, are completely removed, although a few enthusiasts may think that all the barriers are down already. Not until we can speak of science as a whole can we speak of it with any certainty as being in harmony or in discord with religion; and although that day may dawn, it is certainly not yet.

Although science and religion have this in common, that they present many impassable barriers to the mind to-day, we must not allow ourselves to forget that their purpose is not primarily intellectual. Both exist for a practical purpose, and they may both serve that purpose well in spite of their incompleteness and of the intellectual difficulties that they present. After all, the chief end of science is to enable man to understand nature, and by understanding to master her. Science exists for action, and (as all the world knows) she has achieved wonders in spite of innumerable difficulties and perplexities with reference to fundamental questions. Indeed, some of her most successful suitors have never attempted to grapple with these fundamental difficulties at all. They have got along very well without raising any of the questions as to the end or the ultimate reality that cause so much disquietude to the philosophers. This is none the less true because of the fact that scientific men sometimes present an unedifying spectacle by discussing these fundamental questions in blissful ignorance of the real limitations of their knowledge. So it is in the sphere of religion. Religion, like science, exists for action, and millions profit by it without troubling much about the perplexing difficulties that it presents to other minds. And of course there are men in the field of religion sufficiently unconscious of their limitations to give unhesitating answers to questions that are recognized at once as unanswerable in the sphere of science or of philosophy. So, just as the practical science of many men is to be preferred to their philosophy, the practical faith of countless sincere souls is to be preferred to the creed that they profess. This is, indeed, so generally understood that many

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have concluded that it is wise to attempt a divorce between faith and reason. They sometimes point to the case of Faraday, who is said to have dismissed from his mind the methods of his laboratory when he went to worship in his little Sandemanian chapel. It is, however, difficult to understand how a man possessed of critical powers such as Faraday's can apply these powers to one set of experiences and deliberately refrain from applying them to another set. He cannot do so and live an intellectual life; and of course he cannot found his spiritual life on intellectual death. He may not be able to answer the questions that his intellect raises, but he is bound at any rate to make the attempt, and to do so with all the seriousness that he can command. He certainly cannot assume an attitude of indifference to the questions of religion, for if he does his whole working theory of life may suddenly collapse.

"Just when he is safest, there's a sunset touch,
A fancy from a flower-bell, some one's death,
A chorus ending from Euripides,
And that's enough for fifty hopes and fears
As old and new at once as nature's self,
To rap and knock and enter in his soul,
Take hands and dance there, a fantastic ring
Round the ancient idol, on his base again,
The grand Perhaps! He looks on helplessly,
There the old misgivings, crooked questions, are."

THE MASTER BUILDER

"As he is, so are we in this world"

BY LYMAN ABBOTT

ELEVENTH ARTICLE

THE MASTER'S SECRET COMPANIONSHIP

THE Master loved men; loved to be with men; drew all sorts of men to him—little children and their parents, the sick and the well, the merry and the sad, believer and unbeliever, rich and poor. He was interested in men—in their amusements, their vocations, their outward life and their innermost thoughts. But he had his hours of solitude; hours when he escaped from the crowd, left behind him his most intimate companions, and went away to be by himself. Generally he chose the night hour for these occasions of solitude. His practice he recommended to his followers. "But you, whenever you pray," he said, "go into your own room and shut the door: then pray to your Father who is in secret, and your Father—he who sees in secret—will recompense you."[1] The disciples said that he spent these hours of solitude in prayer. If this was anything more than their surmise, their information must have come from the Master. What did he mean by prayer?

Once he took his three most intimate friends to share with him this hour of secret companionship. The Master, they afterward reported, was transfigured before them. "And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elijah with Moses: and they were talking with Jesus." Then the figures were enveloped in a cloud, the vision disappeared, and they saw no man any more save Jesus only.

"As he was, so are we in this world." Is any similar experience possible to us?

I have lately been reading the letters of Forbes Robinson. In one of these letters I find an answer to this question:

When I get quite quiet, and my mind is sane, and my conscience at rest, when I almost stop thinking and listen, I am quite

[1] Matthew vi. 6. Weymouth's Translation.

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sure that a Personal Being comes to me, and, as He comes, brings some of His own life to flow into my life. I am also sure that with Him come those who live in Him, that all whom I have known or know, and longed or long to know better, who were *worth* knowing, are near me, are, if I let them, living their lives in my life, making me what I should not be without them. (These are facts, of which I think I may say I have more certainty in the best moments of my life than I have now that Switzerland exists. But I may be exaggerating. Perhaps, as regards the second fact—of the other persons with Him—I may have spoken too strongly as regards my certainty. It is so hard to say exactly what one means.)

I am sure that there are many of us also who can verify the experience of Forbes Robinson by our own. There have been times also in our lives when we are quite sure that a Personal Being comes to us and brings some of His own life to flow into our lives. And we are also sure, though not so sure, that with Him come others who were our friends and inspirers in life, and whom, at such times at least, we call not the dead, nor yet even the departed. I cannot remember the time when I did not have occasions which answer to Forbes Robinson's description. My mother died when I was about seven years of age, and in my growing youth my faith in her guardian presence was my protection from temptation and my inspiration to achievement, until gradually, through this sense of her companionship, there came into my life a companionship dearer and more divine even than hers. I am sure of this, not only because it is a personal experience, but also because literature abounds with trustworthy witnesses to a like experience. And the inspired life, the enhanced courage, the quickened hope, the invigorated resolution, attest the truth and value of the vision. There are times when words seem to misinterpret spirit, and spirit to obscure personality; when the invisible seems more certain than the visible; moments in life when the choir invisible seems nearer and more assured than anything we can see; when, with Paul, we can say, "Even though we have known Christ after the flesh, yet now we know him so no more." Then we realize that we are compassed about with a great cloud of witnesses, and we run our race with renewed patience because they are watching us; then we realize that we have already come to the church of the first-born which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect. Then problems are solved, burdens are lightened, duty is clarified, the diviner motives strengthened, all life is illuminated, and the voices of temptation for the moment are stilled.

Doubtless we may convert these experiences of inspiration to service into experiences of spiritual luxury which prevent us from service. So the disciples wished to build three tabernacles and remain on the mountain top in enjoyment of the vision. But with that request the vision vanished, and the Master led them down the mountain side to the life of service in the valley below.

But also it cannot be doubted that there are many whose lives are never illuminated by this spiritual vision, because they will have none of it. They cannot trust their imagination and their emotions. They desire, they say, to face the facts; and nothing seems to them fact which they cannot weigh in the scales and test in the crucible of the laboratory. And there are others who are so busy in service that they think they have no time to be served. They live only in the active voice. They cannot afford time for a silent hour. They follow the Master in his ministry of teaching and healing, but not to the mountain solitudes to look and to listen. Such often live noble lives; but their lives lack the joyousness and illumination which characterized the life of the Master.

"Be still, and know that I am God," says the Psalmist. If we would know that God is God, we must sometimes be still. If we would hear his voice, we must sometimes listen. If we would be obedient to the heavenly vision, we must sometimes shut out the seen that we may look upon the unseen. To do more effectively our duty, to render more effective our service, we must sometimes leave duty and service for that solitude which is the divinest and most inspiring companionship. To pray is to listen. And he who would serve his Master best must sometimes go apart with the Master to rest in him.

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THE PRINCESS AND THE VAGABONE

BY RUTH SAWYER

IF you would hear a tale in Ireland, you must first tell one. So it happened, as we sat in the Hegartys' cabin on a late fall night after a cross-roads dance, that I, the stranger, found myself beginning the story-telling. The cabin was overflowing with neighbors from the hills about: girls and lads stretched tired-limbed beside the hearth, elders sitting in an outer circle. The men smoked, the women were busy with their knitting, and the old gray piper—hidden in the shadow of the chimney-corner—sat with his pipes across his knees, fingering the stops with tenderness as unconsciously as a parent's hand goes out to stroke a much-loved child. From between the curtains of the outshot bed peered the children, sleepless-eyed and laughing. The kettle hung, freshly filled, over the fire; the empty griddle stood beside it, ready for a late baking, for there would be tea and currant-bread at the end of the evening.

I remember I told the legend of the Catskills, dwelling long on Rip's shrewish wife and the fame of her sharp tongue. They liked the story; I knew well that they would, for the supernatural lies close to the Irish heart; and before ever it was finished Michael Hegarty was knocking the ashes from his pipe that he might be ready with the next tale.

"That's grand," he said at the conclusion. "Do ye know, ye've given me a great consolation? I was afther thinkin' that Ireland had the exclusive rights to all the sharp-tongued, pestherin' wives," and he shook his head teasingly at the wife who sat across the firelight from him.

"Did ye, now?" she answered, her face drawn into an expression of mock solemnity. "Sure, was it because ye knew we had the run o' vagabone husbands?"

The children gurgled with appreciative merriment, but Michael pulled me gently by the sleeve.

"I have a tale—do ye know Willie Shakespeare?"

I nodded, surprised at the question.

"Well, ye may not be knowin' this: he was afther writin' a play a few hundthred years ago which he took sthraight out of a Connaught tale. Like as not he had it from an Irish nurse, or maybe he heard it from a rovin' tinker that came to his town."

"Which play do you mean?"

"Faith, I haven't the name by me handy, just, but your story put me in mind of it. I was readin' it myself once, so it's the truth I am tellin' ye. He has it changed a wee bit—turned it an' patched it an' made it up in a sthrange fashion; but 'tis the same tale, for all o' that. Sure, did ye ever know an Englishman yet that would let on to anything he'd took from an Irishman?"

A joyful murmur greeted the last.

"Tell us the tale," I said.

There was a long pause; the burning turf sifted down into "faery gold" upon the hearth and the kettle commenced to sing. Michael Hegarty smiled foolishly—

"I am afther wishin' ye had the Gaelic so as I could tell it to ye right. Ye see, I'm not good at givin' a tale in English—I haven't the words, just;" and he fumbled uneasily with his empty pipe.

"Ye can do it," said the wife, proudly.

"I can make the try," he answered, simply; and then he added, regretfully, "But I wish ye had the Gaelic."

Thus did Michael Hegarty begin the story of the Princess and the Vagabone. I marveled at first that the poetry and beauty of language should come so readily yet so unconsciously to his lips; and then I remembered that his people had once been the poets of the world, and men had come from far away to be taught by them.

This is the tale as he told it that night by the hearth—save that the soft Donegal brogue is missing, and nowhere can you hear the rhythmic click of the knitters' needles or the singing of the kettle on the crook making accompaniment.

Once, in the olden time, when an Irish king sat in every province and plenty covered the land, so that fat wee pigs

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ran free on the highroad, crying, "Who'll eat us?" there lived in Connaught a grand old king with one daughter. She was as tall and slender as the reeds that grow by Loch Erne, and her face was the fairest in seven counties. This was more the pity, for the temper she had did not match it at all, at all; it was the blackest and ugliest that ever fell to the birth-lot of a princess. She was proud, she was haughty; her tongue had the length and the sharpness of the thorns on a *sidheog* bush; and from the day she was born till long after she was a woman grown she was never heard to say a kind word or known to do a kind deed to a living creature.

As each year passed, the King would think to himself, "'Tis the New Year will see her better." But it was worse instead of better she grew, until one day the King found himself at the end of his patience, and he groaned aloud as he sat alone, drinking his poteen.

"Faith, another man shall have her for the next eighteen years, for, by my soul, I've had my fill of her!"

So it came about, as I am telling ye, that the King sent word to the nobles of the neighboring provinces that whosoever would win the consent of his daughter in marriage should have the half of his kingdom and the whole of his blessing. On the day that she was eighteen they came: a wonderful procession of earls, dukes, princes, and kings, riding up to the castle gate, a-courting. The air was filled with the ring of the silver trappings on their horses, and the courtyard was gay with the colors of their *bratas* and the long cloaks they wore, riding. The King made each welcome according to his rank; and then he sent a serving-man to his daughter, bidding her come and choose her suitor, the time being ripe for her to marry. It was a courteous message that the King sent, but the Princess heard little of it. She flew into the hall on the heels of the serving-man, like a fowl hawk after a bantam cock. Her eyes burned with the anger that was hot in her heart, while she stamped her foot in the King's face until the rafters rang with the noise of it.

"So ye will be giving me away for the asking—to any one of these blithering fools who have a rag to their backs or a castle to their names?"

The King grew crimson at her words. He was ashamed that they should all hear how sharp was her tongue; moreover, he was fearsome lest they should take to their heels and leave him with a shrew on his hands for another eighteen years. He was hard at work piecing together a speech made up of all the grand words he knew, when the Princess strode past him on to the first suitor in the line.

"At any rate, I'll not be choosin' ye, ye long-legged corn-crake," and she gave him a sound kick as she went on to the next. He was a large man with a shaggy beard; and, seeing how the first suitor had fared, he tried a wee bit of a smile on her while his hand went out coaxingly. She saw, and the anger in her grew threefold. She sprang at him, digging the two of her hands deep in his beard, and then she wagged his foolish head back and forth, screaming:

"Take that, and that, and that, ye old whiskered rascal!"

It was a miracle that any beard was left on his face the way that she pulled it. But she let him go free at last, and turned to a thin, sharp-faced prince with a monstrous long nose. The nose took her fancy, and she gave it a tweak, telling the prince to take himself home before he did any damage with it. The next one she called "pudding-face" and slapped his fat cheeks until they were purple, and the poor lad groaned with the sting of it.

"Go back to your trough, for I'll not marry a grunter, i' faith," said she.

She moved swiftly down the line in less time than it takes for the telling. It came to the mind of many of the suitors that they would be doing a wise thing if they betook themselves off before their turn came; so as many of them as were not fastened to the floor with fear started away. There happened to be a fat, crooked-legged prince from Leinster just making for the door when the Princess looked around. In a trice she reached out for the tongs that stood on the hearth near by, and she laid it across his shoulders, sending him spinning into the yard.

"Take that, ye old gander, and good riddance to ye!" she cried after him.

It was then that she saw looking at her

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a great towering giant of a man; and his eyes burned through hers, deep down into her soul. So great was he that he could have picked her up with a single hand and thrown her after the gander; and she knew it, and yet she felt no fear. He was as handsome as Nuada of the Silver Hand; and not a mortal fault could she have found with him, not if she had tried for a hundred years. The two of them stood facing each other, glaring, as if each would spring at the other's throat the next moment; but all the while the Princess was thinking, and thinking, how wonderful he was, from the top of his curling black hair, down the seven feet of him, to the golden clasps on his shoes. What the man was thinking I cannot be telling. Like a breath of wind on smoldering turf, her liking for him set her anger fierce-burning again. She gave him a sound cuff of the ear; then turned, and with a sob in her throat she went flying from the room, the serving-men scattering before her as if she had been a hundred million robbers on a raid.

And the King? Faith, he was dumb with rage. But when he saw the blow that his daughter had given to the finest gentleman in all of Ireland, he went after her as if he had been two hundred million constables on the trail of robbers.

"Ye are a disgrace and a shame to me," said he, catching up with her and holding firmly to her two hands; "and, what's more, ye are a disgrace and a blemish to my castle and my kingdom; I'll not keep ye in it a day longer. The first traveling vagabone who comes begging at the door shall have ye for his wife."

"Will he?" and the Princess tossed her head in the King's face and went to her chamber.

The next morning a poor singing *sthronshuch* came to the castle to sell a song for a penny or a morsel of bread. The song was sweet that he sang, and the Princess listened as Oona, the tirewoman, was winding strands of her long black hair with golden thread:

"The gay young wran sang over the moor.
'I'll build me a nest,' sang he.
'Twill have a thatch and a wee latched door,
For the wind blows cold from the sea.
And I'll let no one but my true love in,
For she is the mate for me,'
Sang the gay young wran.

The wee brown wran by the hedgerow cried—
'I'll wait for him here,' cried she.
'For the way is far and the world is wide,
And he might miss the way to me.
Long is the time when the heart is shut,
But I'll open to none save he,'
Sang the wee brown wran."

A strange throb came to the heart of the Princess when the song was done. She pulled her hair free from the hands of the tirewoman.

"Get silver," she said; "I would throw it to him." And when she saw the wonderment grow in Oona's face, she added: "The song pleased me. Can I not pay for what I like without having ye look at me as if ye feared my wits had flown? Go, get the silver!"

But when she pushed open the grating and leaned far out to throw it, the *sthronshuch* had gone.

For the King had heard the song as well as the Princess. His rage was still with him, and when he saw who it was, he lost no time, but called him quickly inside.

"Ye are as fine a vagabone as I could wish for," he said. "Maybe ye are not knowing it, but ye are a bridegroom this day." And the King went on to tell him the whole tale. The tale being finished, he sent ten strong men to bring the Princess down.

A king's word was law in those days. The Vagabone knew this; and, what's more, he knew he must marry the Princess, whether he liked it or no. The Vagabone had great height, but he stooped so that it shortened the length of him. His hair was long, and it fell, uncombed and matted, about his shoulders. His brogues were patched, his hose were sadly worn, and with his rags he was the sorriest cut of a man that a maid ever laid her two eyes on. When the Princess came, she was dressed in a gown of gold, with jewels hanging from every thread of it, and her cap was caught with a jeweled brooch. She looked as beautiful as a May morning—with a thunder-cloud rising back of the hills; and the Vagabone held his breath for a moment, watching her. Then he pulled the King gently by the arm.

"I'll not have a wife that looks grander than myself. If I marry your daughter,

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I must marry her in rags—the same as my own."

The King agreed 'twas a good idea, and sent for the worst dress of rags in the whole countryside. The rags were fetched, the Princess dressed, the priest brought, and the two of them married; and, though she cried and she kicked and she cuffed and she prayed, she was the Vagabone's wife—hard and fast.

"Now take her, and good luck go with ye," said the King. Then his eyes fell on the tongs on the hearth. "Here, take these along—they may come in handy on the road; but, whatever ye do, don't let them out of your hands, for your wife is very powerful with them herself."

Out of the castle gate, across the gardens, and into the country that lay beyond went the Princess and the Vagabone. The sky was blue over their heads and the air was full of spring; each wee creature that passed them on the road seemed bursting with the joy of it. There was naught but anger in the Princess's heart, however; and what was in the heart of the Vagabone I cannot be telling. This I know—that he sang the "Song of the Wran" as they went. Often and often the Princess turned back on the road or sat down, swearing she would go no farther; and often and often did she feel the weight of the tongs across her shoulders that day.

At noon the two sat down by the cross-roads to rest.

"I am hungry," said the Princess; "not a morsel of food have I tasted this day. Ye will go get me some."

"Not I, my dear," said the Vagabone; "ye will go beg for yourself."

"Never," said the Princess.

"Then ye'll go hungry," said the Vagabone; and that was all. He lighted his pipe and went to sleep with one eye open and the tongs under him.

One, two, three hours passed, and the sun hung low in the sky. The Princess sat there until hunger drove her to her feet. She rose wearily and stumbled to the road. It might have been the sound of wheels that had started her, I cannot be telling; but as she reached the road a great coach drawn by six black horses came galloping up. The Princess made a sign for it to stop; though she was in rags, yet she was still so beautiful that the coachman drew in the horses and asked her what she was wanting.

"I am near to starving;" and as she spoke the tears started to her eyes, while a new soft note crept into her voice. "Do ye think your master could spare me a bit of food—or a shilling?" and the hand that had been used to strike went out for the first time to beg.

It was a prince who rode inside the coach that day, and he heard her. Reaching out a fine, big hamper through the window, he told her she was hearty welcome to whatever she found in it, along with his blessing. But as she put up her arms for it, just, she looked—and saw that the prince was none other than the fat suitor whose face she had slapped on the day before. Then anger came back to her again, for the shame of begging from him. She empted the hamper—chicken pasty, jam, currant bread, and all—on top of his head, peering through the window, and threw the empty basket at the coachman. Away drove the coach; away ran the Princess, and threw herself, sobbing, on the ground, near the Vagabone.

"'Twas a good dinner that ye lost," said the Vagabone; and that was all.

But the next coach that passed she stopped. This time it was the shaggy-bearded rascal that rode inside. She paid no heed, however, and begged again for food; but her cheeks grew crimson when he looked at her, and she had to be biting her lips fiercely to keep the sharp words back.

"Ye are a lazy good-for-naught to beg. Why don't ye work for your food?" called the rascal after her.

And the Vagabone answered: "Ye are right entirely. 'Tis a sin to beg, and to-morrow I'll be teaching her a trade, so she need never be asking charity again upon the highroad."

That night they reached a wee scrap of a cabin on the side of a hill. The Vagabone climbed the steps and opened the door. "Here we are at home, my dear," said he.

"What kind of a home do ye call that?" and the Princess stamped her foot. "Faith, I'll not live in it."

"Then ye can live outside; it's all the same to me." The Vagabone went in

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and closed the door after him; and in a moment he was whistling merrily the song of "The Wee Brown Wran."

The Princess sat down on the ground and nursed her poor tired knees. She had walked many a mile that day, with a heavy heart and an empty stomach—two of the worst traveling companions ye can find. The night came down, black as a raven's wing; the dew fell, heavy as rain, wetting the rags and chilling the Princess to the marrow. The wind blew fresh from the sea, and the wolves began their howling in the woods near by, and at last, what with the cold and the fear and the loneliness of it, she could bear it no longer, and she crept softly up to the cabin and went in.

"There's the creepy-stool by the fire, waiting for ye," said the Vagabone; and that was all. But late in the night he lifted her from the chimney-corner where she had dropped asleep and laid her gently on the bed, which was freshly made and clean. And he sat by the hearth till dawn, keeping the turf piled high on the fire, so that cold would not waken her. Once he left the hearth; coming to the bedside, he stood a moment to watch her while she slept, and he stooped and kissed the wee pink palm of her hand that lay there like a half-closed loch lily.

Next morning the first thing the Princess asked was where was the breakfast, and where were the servants to wait on her, and where were some decent clothes.

"Your servants are your own two hands, and they will serve ye well when ye teach them how," was the answer she got.

"I'll have neither breakfast nor clothes if I have to be getting them myself. And shame on ye for treating a wife so," and the Princess caught up a piggin and threw it at the Vagabone.

He jumped clear of it, and it struck the wall behind him. "Have your own way, my dear," and he left her to go out on the bogs and cut turf.

That night the Princess hung the kettle and made stirabout and griddle bread for the two of them.

"'Tis the best I have tasted since I was a lad and my mother made the baking," said the Vagabone, and that was all. But often and often his lips touched the braids of her hair as she passed him in the dark; and again he sat through the night, keeping the fire and mending her wee leather brogues, that they might be whole against the morrow.

Next day he brought some sally twigs and showed her how to weave them into creels to sell on coming market-day. But the twigs cut her fingers until they bled, and the Princess cried, making the Vagabone white with rage. Never had she seen such a rage in another creature. He threw the sally twigs about the cabin, making them whirl and eddy like leaves before an autumn wind; he stamped upon the half-made creel, crushing it to pulp under his feet; and, catching up the table, he tore it to splinters, throwing the fragments into the fire, where they blazed.

"By St. Patrick, 'tis a bad bargain that ye are! I will take ye this day to the castle in the next county, where I hear they are needing a scullery-maid, and there I'll apprentice ye to the King's cook."

"I will not go," said the Princess; but even as she spoke fear showed in her eyes and her knees began to tremble under her.

"Aye, but ye will, my dear;" and the Vagabone took up the tongs quietly from the hearth.

For a month the Princess worked in the castle of the King, and all that time she never saw the Vagabone. Often and often she said to herself, fiercely, that she was well rid of him; but often, as she sat alone after her work in the cool of the night, she would wish for the song of "The Wee Brown Wran," while a new loneliness crept deeper and deeper into her heart.

She worked hard about the kitchen, and as she scrubbed the pots and turned the spit and cleaned the floor with fresh white sand she listened to the wonderful tales the other servants had to tell of the King. They had it that he was the handsomest, aye, and the strongest, king in all of Ireland; and every man and child and little creature in his kingdom worshiped him. And after the tales were told the Princess would say to herself: "If I had not been so proud and free with my tongue, I might have married

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such a king, and ruled his kingdom with him, learning kindness."

Now it happened one day that the Princess was told to be unusually spry and careful about her work; and there was a monstrous deal of it to be done: cakes to be iced and puddings to be boiled, fat ducks to be roasted, and a whole sucking pig put on the spit to turn.

"What's the meaning of all this?" asked the Princess.

"Ochone, ye poor feeble-minded girl!" and the cook looked at her pityingly. "Haven't ye heard the King is to be married this day to the fairest princess in seven counties?"

"Once that was I," thought the Princess, and she sighed.

"What makes ye sigh?" asked the cook.

"I was wishing, just, that I could be having a peep at her and the King."

"Faith, that's possible. Do your work well, and maybe I can put ye where ye can see without being seen."

So it came about, as I am telling ye, at the end of the day, when the feast was ready and the guests come, that the Princess was hidden behind the broidered curtains in the great hall. There, where no one could see her, she watched the hundreds upon hundreds of fair ladies and fine noblemen in their silken dresses and shining coats, all silver and gold, march back and forth across the hall, laughing and talking and making merry among themselves. Then the pipes began to play, and everybody was still. From the farthest end of the hall came two-and-twenty lads in white and gold; these were followed by two-and-twenty pipers in green and gold and two-and-twenty bowmen in saffron and gold, and, last of all, the King.

A scream, a wee wisp of a cry, broke from the Princess, and she would have fallen had she not caught one of the curtains. For the King was as tall and strong and beautiful as Nuada of the Silver Hand; and from the top of his curling black hair down the seven feet of him to the golden clasps of his shoes he was every whit as handsome as he had been that day when she had cuffed him in her father's castle.

The King heard the cry and stopped the pipers. "I think," said he, "there's a scullery-maid behind the curtains. Some one fetch her to me."

A hundred hands pulled the Princess out; a hundred more pushed her across the hall to the feet of the King, and held her there, fearing lest she should escape. "What were ye doing there?" the King asked.

"Looking at ye, and wishing I had the undoing of things I have done," and the Princess hung her head and sobbed piteously.

"Nay, sweetheart, things are best as they are," and there came a look into the King's eyes that blinded those watching, so that they turned away and left the two alone.

"Heart of mine," he went on, softly, "are ye not knowing me?"

"Ye are putting more shame on me because of my evil tongue and the blow my hand gave ye that day."

"I' faith, it is not so. Look at me."

Slowly the eyes of the Princess looked into the eyes of the King. For a moment she could not be reading them; she was as a child who pores over a strange tale after the light fades and it grows too dark to see. But bit by bit the meaning of it came to her, and her heart grew glad with the wonder of it. Out went her arms to him with the cry of loneliness that had been hers so long.

"I never dreamed that it was ye; never once."

"Can ye ever love and forgive?" asked the King.

"Hush ye!" and the Princess laid her finger on his lips.

The tirewomen were called and she was led away. Her rags were changed for a dress that was spun from gold and woven with pearls, and her beauty shone about her like a great light. They were married again that night, for none of the guests were knowing of that first wedding long ago.

Late o' that night a singing *sthronshuch* came under the Princess's window, and very softly the words of his song came to her:

"The gay young wran sang over the moor.
'I'll build me a nest,' sang he.
''Twill have a thatch and a wee latched door,

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For the wind blows cold from the sea.
And I'll let no one but my true love in,
For she is the mate for me,'
Sang the gay young wran.

The wee brown wran by the hedgerow cried—
'I'll wait for him here,' cried she.
'For the way is far and the world is wide,
And he might miss the way to me.
Long is the time when the heart is shut,
But I'll open to none save he,'
Sang the wee brown wran."

The grating opened slowly; the Princess leaned far out, her eyes like stars in the night, and when she spoke there was naught but gentleness and love in her voice.

"Here is the silver I would have thrown ye on a day long gone by. Shall I throw it now, or will ye come for it?"

And that was how a princess of Connaught was won by a king who was a vagabone.

AROUND THE CAMP-FIRE

BY WILLIAM DE WITT HYDE

WE were in one of those camps in the Maine woods where each household or group has a little cabin; all come together for meals, and as many as please gather around a blazing camp-fire after supper to talk with a frankness unheard of in the towns whence they come.

One evening, after the sentimental had paired off in canoes and the frivolous had repaired to their cabins for "bridge," ten of us sat before the dying embers—a stenographer, a boy whom we all called "the kid," a young lawyer, a reformer, a teacher, a widow, an artist, a merchant, a doctor, and a reader.

The last was the leader of our group. He had been a Methodist minister, but widening views and a growing family had proved inconsistent with narrow parishioners and diminishing income, and he had become a reader and adviser for a large publishing house.

The instincts of his former profession remained with him, however, and under his leadership an evening gathering often would revert to the class-meeting type. For, however secular the subject with which we started, the Reader would always bring the discussion around to a spiritual conclusion. One evening he announced that forty thousand dollars had come to him from an unexpected source, and asked us each to tell him what we would do if we had it. Each of us was living close up to his income, yet meeting all his needs with it, so that this sum meant to us all what wealth means—power to direct a considerable portion of the world's goods, the services of our fellows, and our own efforts into channels of our own choosing. Hence, secular and far away from the Day of Judgment as seemed the Reader's request, it was really—since will is the core of personality—a polite invitation to turn our souls inside out. The stenographer, happening to be seated at the Reader's right, was called on first.

"I would invest it in gilt-edged bonds which no one should know anything about. I wouldn't quit my work—that would be a confession that I hated it, and had always been a slave in it, and was at heart as lazy as the idle rich I had professed to despise—but I would be independent in it. If I did not like one employer, I would change to another until I found one who would treat me as a human being—care a bit for me as well as for the work he got out of me, and give me a little share in his work and some responsibility for it. Then, when he had come to care for both me and my work, I would make terms with him—shorter hours for less pay, a half-holiday every week, and the right to send a substitute at my own expense two or three days every month if I wished. On these terms I could keep strong and young and well and happy, and that is all a working-woman is supposed to want."

Next came "the kid," who, in spite of the fact that the stenographer was ten years his

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senior, had begun to cherish, as the result of their ten days' acquaintance, other plans than stenography for the lady on his left. He was very young. "I would have an automobile and a yacht, and join the swell clubs, and have a good time with the hosts of friends I would make. It has always seemed to me beastly hard luck that a fellow has to grub away for a few dollars a week the very best years of his life, and not begin to earn enough to live decently until he is too old or too busy to enjoy it. I would use the money to make the years from twenty to thirty worth living."

Next came a young lawyer, just starting in practice. "Automobiles and yachts and clubs are all right, if you have anything worth while to do with them, and when the time comes to use them I hope I shall have them. But that time is not yet. It makes me mad to see men, who don't care a snap of their finger for the tradesman or the farmer or the operative, fawning on them, flattering them, subscribing to all sorts of things they themselves don't care for, making speeches they don't mean, and doing all manner of low things to get into office and win the station office brings. If I had this money, I would give up the least valuable part of my practice, go about among the people, learn their real needs, get at the sources of political power, support honest men for office until I could afford to run for office myself, and ultimately become the real representative of my fellow-citizens, with a heart to understand their aims and the power to execute their will."

The reformer came next. "With that money I would change the discipline of ten thousand prisoners from despair and rebellion to hope and co-operation. By the indeterminate sentence, with intelligent supervision both before and after liberation, with wages for work in prison devoted to the support of the prisoners' families, or, in case they have no families, to their own benefit after a probationary period following release, I could save seventy-five per cent of persons sentenced from becoming confirmed criminals, and at the same time better protect society against the remaining fraction of incorrigibles."

This started the teacher. "That is splendid," she said, "but I could give you more for your money than you could ever get by spending it for these adults who have gone wrong. I could stop most of them from ever becoming criminals; and at the same time save hundreds of thousands of children from becoming physically stunted and morally deteriorated by our excessively bookish education. Teaching school as I am compelled to do it now is a losing, and a deserve-to-lose, fight against nature, heredity, and all the instincts of youth.

"I would train eye and hand, muscle and nerve, to find joy in making useful and beautiful things. The children would get just as much that is valuable out of books as at present; and they would get health and happiness and power to earn their own living thrown in."

It was the widow's turn next. "My plan is more modest. I should keep open house, as we did when my husband was living. I should bring the shy, substantial boys and the gay, vital girls together in wholesome real or imaginary pursuits. And while the only principal I should have to show for my investment would be some merry afternoons and happy evenings for a group of my friends, the interest would go on accumulating generation after generation in happy homes, and vigorous families, and noble men and women to whose fathers and mothers I had shown how beautiful home and social life could be."

The artist had been impatiently waiting his turn, and now broke forth. "You are all after quantity in one dimension or another. I would improve my art; see the best that has been done in the world; study under the best masters; stop this degrading business of making what the public will pay for now; do what I want to do, and which will bring fabulous prices after I am dead and the public is educated up to the point of seeing, when set before it, what I can see now with my mind's eye, and am burning to express."

The merchant followed. "I do not look so far ahead as the rest of you. But I know one sure thing I should take. A friend of mine has been fighting for three years to get a monopoly of one of the necessities of life in our city. He has bought up all the competitors he can, and now is putting the price below cost to kill out his only remaining rival. This

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fellow, as I happen to know, is almost bankrupt. I would buy him out, and then, when the price jumps up to the monopoly rate, sell out to the combination for twice what I paid. Then next year I could bring you another forty thousand dollars to discuss as we are discussing this to-night."

The doctor was the only one left. "Home and school, business and art, and the rest are all right," he said, "but I would strike at the evil that is killing them all at the root. I would send wise men and women into our schools and colleges to set before our adolescent boys and girls plainly and reverently the laws of life and its reproduction, the duty and dignity of obeying them, and the frightful penalties that follow their disobedience. I would make them see prostitution as the murderous thing it is; dooming the fallen women to shame and early death; the men, and too often their innocent wives and unfortunate children, to loathsome and incurable disease. If, in place of this widespread tolerated evil, I could establish a pure and positive reverence for the sacredness of life and a manly horror of all that pollutes it at its source, I should do more than you all. Slavery, which we have conquered, and drunkenness, which we are fighting, are trifles compared to this gigantic enemy of health and home and human happiness."

This completed the circle, and we all turned to the Reader for the summing up. "I agree with you all, and differ from you all," he began, as usual. "Forty thousand dollars could make a good beginning in any one of these directions, but it can do more. It can make a man who is a worker for all these ends, and many more besides. As the stenographer suggests, I shall gain an added sense of independence, and feel more free to resign if my firm wants me to approve and print worthless or poisonous stuff. I shall get more fun out of life, like our young friend; and my judgment of books and articles will be worth much more in consequence. I shall take a more active part in politics, and push on the peace movement, which happens to be the reform I have most at heart. I shall help break down the one-sided scholastic tradition of our schools, put practical subjects into the curriculum, and secure live men and women for teachers. I shall make more of my home, and help others in and through it.

"I shall take lessons in drawing, which used to be my favorite pastime. I shall get a little taste of the risk and excitement of business adventure; not like the fools who speculate in stocks of which they know nothing, or worse, but in quiet ways with men I trust, and in things I can watch from the inside as well as the outside. And I shall join hands with the doctor in spreading among our young people the gospel of a clean, healthy life.

"Some of these things I shall do in person, others by proxy; but I shall have my money and my heart (which, when you have money, are inseparable) in them all. Having an active and responsible share in all these and a host of other interests, I shall be more of a man and do more good in the world than I could if I spent all this money in any single direction."

When the camp-fire died down and the others came around from the lake and their cards, we broke up with a sense that we had taken a bath in the Universal Good Will. No one had been reproved and no one had been praised by word or look or tone; yet each had seen larger visions.

And the Reader—well, he had a glad sense of not having entirely turned back from his old vocation, or, at least, if he had, that it was a reversion to the conversational method which the Master used with his twelve disciples. And we all had gained a new faith in the spiritual possibilities of material things; new hope of the supremacy of that hitherto ununified trinity which some one has happily called "the world, the flesh, and the spirit;" new love for the men and women who are using their wealth, and their wills through their wealth, whether that wealth be little or much, for the great reconciliation of individual wealth and responsibility with wide social service and deep spiritual aims.

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COLLEGE MEN IN PRACTICAL POLITICS

BY GREGORY MASON

SEVERAL years ago a noticeable awakening of interest in political and civic affairs among the leading universities and colleges of the East was evidenced at several of these institutions by the formation of Civic and Good Government Clubs. In the foundation of the clubs the initiative was usually taken by the students themselves, although in some cases they had the co-operation of the faculty. During the winter of 1904–5 were formed the Yale City Government Club, the Princeton Municipal Club, and the Williams Good Government Club. The Harvard Political Club had already been in existence for a number of years. As may be inferred from the titles of two of them, these clubs confined themselves mainly to the study of municipal conditions, seeking, however, rather to stimulate undergraduate interest than to accomplish tangible outward results in town or city politics. That is to say, their aim was primarily self-educational.

In 1906 the four civic clubs mentioned above and several others, in conjunction with an organization composed of college alumni and known as the College Men's Political Association, formed the Intercollegiate Civic League. The League now contains thirty-nine active and flourishing clubs. Every spring, at a convention held in New York City, papers read by delegates describing the work done by their respective clubs are discussed and freely criticised. The convention then adjourns to Washington, D. C., where the machinery of government is studied at close hand.

The object of the Intercollegiate Civic League is defined in the annual bulletin as follows: "The object of this League is to serve as a bond of union to those members in American universities and colleges who believe in the intelligent study of public affairs and as a means of increasing the interest of students in the duties of citizenship and of raising the standard of public life in the United States. Non-partisan in membership and aims, it stands for honest and efficient public service." The prime object of the League is, therefore, to awaken an intelligent interest among college men in public affairs and in the duties of good citizenship. In addition to this the League may be said to have four other objects: (1) To accomplish some actual, visible results in the cause of good government. (2) To induce college men to ally themselves with a recognized political party after graduation and to take an active part in politics, even if it be no more than to serve as a watcher at the polls. Furthermore, to aid graduates in entering politics by introducing them to political leaders, and so on. (3) To induce colleges to give courses in politics and government. (4) To obtain the suffrage for college men in their college towns, thus securing a larger college vote.

In order to determine to what extent the League has attained, and is attaining, its objects, one can do no better than to look at the work done by five or six of the most active and representative clubs.

One of the most energetic of all the clubs is the Harvard Political Club. Their report shows that they carried out an extensive programme during the college year 1909–10. Many members of the club volunteered as watchers at the polls during the municipal elections of Boston and Cambridge. Other members made a thorough canvass of the candidates for both branches of the State Legislature in order to get their views on the income tax amendment. The club assisted remonstrants against the Cambridge smoke nuisance, and made a strong effort to induce Harvard students to register and vote. The club devoted most of its energy, however, to the subject of State legislation. A Committee on Legislation was organized for the dual purpose of educating the students in legislative procedure and of accomplishing some reforms at the State-House. This programme seems almost too ambitious, but the interest aroused justified it. The committee received petitions from the students, and conducted itself in every respect like a

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regular committee of the Legislature. Four bills were accepted by the committee, and two of these—one on injunctions, and the other to prevent the packing of conventions—were presented to the State Legislature. President Taft wrote to the club to say that the first was in accord with his views.

The other bill, named the Hoar Convention Bill, after its framer, Mr. Roger Sherman Hoar, was adversely reported and killed. Mr. Hoar toured Massachusetts with Mr. Vahey, the Democratic gubernatorial candidate, in 1909, and is thoroughly conversant with the evils which his bill was intended to remedy. In an article in "The Four Seas Magazine" for May and June, 1910, he gave his readers a clear idea of what these evils are. In concluding Mr. Hoar said: "The only reason given us by the Committee on Election Laws for their adverse report was that 'it was not a proper matter for legislative action; that it might well be left to the decency of the party leaders.' On that line of argument why not leave the prevention of bank frauds to the decency of the directors who profit by the frauds? Or, to carry the argument still further to its absurd conclusion, why not abolish our laws against theft, and leave it to the decency of each citizen whether or not he should steal? We can do all that when the millennium comes, and not before."

Although the members of the Harvard committee did not succeed in putting this bill through, they at least proved the college man's ability to cope with political questions, and it is to be hoped that they will not relinquish their efforts to bring about some much-needed legislation on this subject.

Not to be outdone by their coadjutors at Cambridge, the members of the Yale City Government Club took an active part in the last municipal election in New York City. Under the leadership of Mr. Robert Taft, son of the President, and himself President of the club, about a dozen Yale men served as Republican watchers at the polls. As Mr. Taft himself modestly expressed it: "We did not feel that we had been of any indispensable assistance, but perhaps we had accomplished something for the cause of clean politics, and we certainly knew more about the problems connected with elections than we did before."

The North Dakota Civic Club at North Dakota State University has been very active since its formation in 1907. With characteristic Western energy, the members of the North Dakota Club have prepared exhaustive reports on such topics as "National Banks in North Dakota," "The Primary Law in North Dakota," and "Taxation in North Dakota." The last report was distributed among the schools and colleges of the State. So authoritative are these reports that many of them have been copied by the State press. This club has held several mock National Conventions with noteworthy success. It is perhaps as a result of the political enthusiasm aroused among the students by these affairs that several of the members of the club are now in the State Legislature. Such results count. If the combined clubs of the League do no more than furnish three honest, intelligent men for the State Legislatures every year, the existence of the Intercollegiate Civic League is amply justified.

The plan of holding mock conventions has been tried successfully at other institutions, notably at Northwestern University. The Northwestern Club has held both mock Republican Conventions and mock Senates. The sessions of the latter occurred twice a week for several weeks, the final session being open to the public. The faculty co-operated with the students in these conventions, one professor acting as Vice-President and presiding, while one of his colleagues took the part of President and sent messages to the Senate. Committees of these masquerading Senators were appointed to investigate the various matters of legislation which were perplexing the real Senatorial mind at Washington. In this way the students were able to put into actual practice the theories that they learned in the class-room. Men who never could have been forced on to a debating platform acquired remarkable proficiency in talking on their feet. One of the leaders of the Northwestern Club told how he literally had to drag his roommate to the first session of the "Senate." "After that," he said, "I couldn't keep Bill away. They put him on the Legisla-

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tion Committee, and he became one of the best workers we had."

Another story is told of a man known as a rabid baseball "fan" who was induced to attend the opening session of the mock Senate. A few days later a friend called across the street to him, "Say, Red, how did the Cubs come out yesterday?"

And Red replied: "Don't ask me! Since they put me on the Ways and Means Committee I haven't had time to look at a sporting sheet."

Whether an authentic anecdote or not, Red's case is a typical one. Wherever mock conventions have been tried their effect has been to arouse interest in affairs of the day among men whose attention had heretofore been held solely by athletics and social affairs.

One of the greatest problems that the college Civic Club has to face is that of launching itself in practical civic work. The experience of most clubs has proved that the best way to accomplish this is to co-operate with some existing civic organization. The Western Reserve Club has done some interesting work in this field. This club offered its services to the Municipal Association of Cleveland, the purpose of which is primarily to inquire into the records and qualifications of candidates before primaries and elections. During the year 1909 this association deemed it necessary to do some minute investigating into the operations of the city government. In so far as was possible it was planned to have a committee constantly watching each city department, thereby becoming a board of experts in that particular branch of city government. It was found that with a little experience the undergraduates of the Western Reserve Club could do this work as well as their elders in business and professional life. Accordingly one or two students were appointed to many of the committees. Thus these students received valuable instruction in matters concerning which the average American citizen is all too ignorant. If the ordinary every-day citizen of this country took a little more interest in things that do not seem to him to affect him directly (although they usually do affect him vitally), we should have fewer affairs of the unsavory legislative type. Participation in such work as the members of the Western Reserve Civic Club have been doing develops good citizens.

Perhaps the most striking instance of what college men can do in politics occurred in Chicago a few years ago. A number of young college men, all Republicans, were engaged in political work under their party organization. While doing this work they found traces of corruption in a precinct which was controlled by the Republican machine and in which many university students lived. All these young men were members of the Chicago University Municipal Club. They quietly organized an independent movement within the party, canvassed the precinct to get out the decent vote, and elected their own candidates. Two of these young fellows were precinct captains for the Republican party for several years, and the decent element still has the ascendency in *that* precinct. This shows what undergraduates can do if they know how. The Civic Clubs are trying to teach them how, and slowly but surely are succeeding.

The university placed as Chicago and Harvard are, in the midst of a large city, can offer ample opportunity to its students for the study of municipal conditions. The small country college, however, is not so fortunate. The members of Civic Clubs at such colleges often complain of the restricted field to which they are obliged to confine themselves. Nevertheless, the Williams Good Government Club, for one, has proved that where there is a real desire to do work, the work itself is never wanting. Although Williams is a small college, situated in an extremely rural part of Massachusetts, the club has successfully carried out a comprehensive and rather novel programme. After the reorganization of the Williams Club in 1907 the officers decided that if membership was to mean anything the members must be made to do some practical work. Up to that time the activity of the club members had been confined to listening to two or three addresses every year by prominent men.

In order to arouse the college man's interest in any given direction you must make him do some actual work in that line. If he is engaged in athletics, he is interested in athletics; if he is a good

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debater, he is interested in debating; but, as a rule, his interest is confined to his own personal sphere of action. Realizing this, the officers of the Williams Club decided that the best way to keep the club alive was to make the members do something. Accordingly, committees of members were formed for the purpose of studying different aspects of local conditions. Some of the committees appointed were a Student Suffrage Committee, a Ventilation and Fire-Escape Committee, a Town Improvement Committee, and a Child Labor Committee. The results of this work were gratifying.

The Town Improvement Committee induced the town of Williamstown to lay a new concrete sidewalk along a much-worn part of the main street. As a result of the findings of the Ventilation and Fire-Escape Committee several buildings, including a fashionable summer hotel, were equipped with fire-escapes.

The Committee on Student Suffrage were not so successful. There seems to be a smoldering but deeply rooted antagonism between town and gown in all college towns, and Williamstown proved no exception. It is impossible to determine which faction deserves most of the blame for this unfortunate state of affairs, but the students seem to be responsible for a large share of it. A story is current to the effect that a good many years ago suffrage was granted to the students of a large college in a small New England town. The college men got the upper hand at the town meeting, and decreed the construction of a town hall five hundred feet high, one foot long, and six inches wide. Their second ordinance provided for a board walk to a neighboring town much frequented by the students. This walk was to be three miles long and a quarter of an inch wide. A similar example of the levity of irresponsible undergraduates is attributed to the University of Michigan. It is said that the Michigan men elected a majority of the City Council from their own number, and then proceeded to legislate. The first ordinance of the Council provided for the paving of the main street with bricks of pure gold. It is unnecessary to add that at present students are not permitted to have a college residence for voting purposes in the State of Michigan. However valuable these stories may be as examples of the undergraduate sense of humor, they can hardly be expected to plant confidence in the breasts of town authorities. Until the students have shown by years of earnest work their desire to co-operate with the town folk for civic betterment they can hardly expect to obtain the suffrage in college towns. At any rate, the Williams committee found their way blocked at every step and were obliged to relinquish their efforts.

As an offset to this failure the Committee on Child Labor accomplished some interesting work. After looking up the State laws on this subject the members of the committee went through twenty-six mills in the neighborhood of Williamstown. Child labor laws were supposed to be well enforced in Massachusetts, but the committee discovered a number of violations. They found the work so interesting that they devoted several months to it. Their method was to investigate one mill at a time, getting a list of the working children with their ages from the mill superintendent, comparing this list with the age certificates furnished by the school superintendent, and, following the children home after work, comparing both with information gleaned from the parents. The committee published a report of the conditions as they found them, and, as a result, the National Child Labor Committee suggested the distribution of the report throughout New England, and sent a representative to Williamstown to investigate conditions on its own account. The Williams Club has continued this work, and the report of the Committee on Child Labor for 1910 indicates that the conditions in the neighborhood of Williamstown, at least, are materially better than two years ago.

During last winter interesting work was done by two other committees—the Committee on Naturalization and the Committee on Town Milk Supply. The Committee on Naturalization assisted many ignorant foreigners, principally Italians, in making out their naturalization papers. These foreigners were for the most part day laborers in neighboring cities, and some of them displayed a lack of knowledge of our laws and customs that would

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have been amusing had it not been pitiful.

The Committee on Town Milk Supply visited the eight dairies upon which the town was dependent for most of its milk. At each dairy a detailed score was carefully filled out and filed on forms prepared by the Department of Agriculture. The findings were published in the college paper and copied by the public press. The committee thought it best not to print the names of the farmers, but called the public's attention to the fact that they were paying just as much for the inferior milk as for that produced under the best conditions. This report induced stewards of eating-houses and restaurants to do a little investigating on their own account. As a result some of the farmers were surprised to find their customers rapidly diminishing in number, while others were equally surprised at the sudden growth in their business.

The effect of this work upon the students has been to broaden their outlook on life and awaken a healthy interest in practical affairs. In the three years that this kind of work has been carried on the club has increased its membership from thirty to one hundred and eighty-five men. The latter figure is equivalent to thirty-seven per cent of the whole college body. Not a bad showing for "light-minded and indifferent college boys"!

It is a fact worth noting that citizens of North Adams, embarking upon a reform campaign in the autumn of 1908, called for the help of the Williams Good Government Club, and invited several members of the club to stump the city.

The Intercollegiate Civic League has succeeded in carrying out the principal objects for which it was formed. It has awakened a live interest in politics and civic life among American undergraduates —a class unfortunately heretofore more ignorant of those things than almost any other. It has induced many college graduates to take an active part in politics, where they can exert an inestimable influence for good. It has done some practical work, however unimportant and modest this effort may be, in the cause of clean and efficient government. Since the formation of the League a number of colleges have added courses in politics and government to their curriculums. If it has not been successful in getting the privilege for students to vote under their college residence, this is the least important of its objects, and may yet be achieved.

When the delegates to the 1908 convention went to Washington, President Roosevelt addressed them in the following words: "You know what my beliefs are. You know that I feel that the college man has a special burden of responsibility upon him, because to him has been given much and from him we have a right to expect much in return. Every college man gets from his college something he cannot return to her—and no American citizen should ever receive something for which he cannot give a fair equivalent—and you cannot give a fair equivalent to your Alma Mater except in one way, and that is, the manner in which you reflect credit upon her by what you do to add to the sum of the Nation's achievement. . . . What we have to strive for is the betterment of social, political, and civic conditions by bringing a little nearer the day when justice and truth and courage shall prevail; when each man shall deal justly by his brother as he is brought into contact with him, and when there shall be a measurable equality of opportunity for each man to show the stuff there is in him. *The college man has a special burden of responsibility upon him, because to him has been given much, and from him we have a right to expect much in return.*"

These words contain the whole creed of the founders of the Intercollegiate Civic League. The other objects of the League dwindle into insignificance beside this one—to make the college man realize his responsibilities. If the Nation cannot look to her educated men, to the men from the colleges, to solve her great problems, where can she look? When the educated men of this Nation can be induced to shoulder their own burden of civic responsibility, "the day when justice and truth and courage shall prevail" will be near at hand.

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THE SPECTATOR

IT seems a pity that, in these days of awakening to Conservation, we should not place among the items worthy of conserving the few charms that have been left to differentiate traveling from mere transit by freight. The Spectator, despite his love for old-time things, does not wish to replace the modern parlor car by the ancient stage-coach, or by the good old family nag that could transport him, carry a couple of well-packed saddle-bags, and yet accommodate Mrs. Spectator upon a pillion. He is far from indifferent to the ease and comfort involved in stepping from the concrete platform of one great temple of travel into a well-appointed mobile apartment which the weak or infirm, the indifferent or indolent, need not leave until he alight upon the broad highway attached to another great temple in some distant terminus. He does not regret the masked Dick Turpin, the running footmen ready to pry the sturdy wheels of a coach from the deep slough of a bottomless thoroughfare, nor has he any wish to pass several long, irritating, and wearisome days among ill-assorted companions whom chance has inflicted upon him, and with them to take pot-luck at a dozen ill-kept roadside inns—and the Spectator has named only the ordinary incidents of ancient travel, the average inconveniences, omitting adventures, painful or disastrous, that were all too likely to lurk on both sides of the road for horseman or coach passenger.

Yet, though dangers and hardships have been eliminated, there should be left to the traveler the psychical delights that once were his. He is glad to be safeguarded, to be carried in comfort, but there is left no true fascination in travel unless he can gaze out from his traveling castle-of-safety and find the food for thought that has hitherto made the traveler who has been to Rome far excel him whose horizon is no more extended than his father's shield. It is his right, as the poet Gay puts it in those Fables of his once so popular, "with various wonders to feast his sight." Even if the Spectator transports his body from one locality to another for some purely utilitarian reason, he is convinced that his inalienable right as a traveler entitles him to such spiritual profit as he may reap from change of place and changing scenes. Unfortunately, civilization has destroyed nearly all those differences that once gave us "manners and customs," distinctive costumes, habitations, even local festivals and celebrations. But, as the feast becomes less varied, less appetizing, the Spectator is more zealous to retain it, to extract from the more poorly furnished larder the last ounce of mental nourishment.

In a recent trip to the National capital, involving, alas! no more than a scant ten hours going and coming, the Spectator, as in duty bound, refused to confine his attention to the charms of Dickens's "Uncommercial Traveler," which he carried to occupy those moments when outward entertainment altogether failed, and gazed abroad that he might secure upon a mental film the moving pictures that would hereafter be the memento of his journey. On leaving Washington, to speak only of the return homewards, the Spectator's eye for color was charmingly occupied by noting the effects of rain and erosion upon the painted soils, which showed exquisite tones of russet, Venetian red, dull and bright ochers, glowing in the soft morning light. Trees and shrubs, save a few plucky evergreens, were of course bare of leaves; the grass was parched, yet nature had painted in pastels many a beautiful view to reward the nature-lover who would but pay the tribute of a glance.

But once the city was well past, and farming hamlets succeeded, the Spectator found that the course of his thoughts was insultingly interrupted without cessation. No sooner did he begin to reflect upon what manner of man, what manner of wife and children, made "home" of the dingy, weather-beaten farm on his right or left, than some commercial bully roughly grasped him, gave him a visual shaking, arrested his attention, interjected into his unwilling but helpless brain the claims of "Perkins' Soap Powder." Perkins was insistent, releasing his victim only when Joseph Joblots more loudly and blatantly offered the Spectator "A Suit for Sixteen Dollars." Nor was the traveler freed until the stronger insistence of "Baker's Bitter Root" and "Glaston's Shoe Polish" (the Spectator dares not give the true names of these marauders) strenuously shifted to a siding the Spectator's train of thought. Awakening from these nightmares, the Spectator had hardly time to enjoy the delicate tracery of a grove of trees against the sky when the question of Shaving dismissed the

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Shoe-Polish to temporary oblivion, only to yield its place upon the middle distance line to a dastardly Washing Powder in which the Spectator disclaims the slightest interest now or hereafter.

Even in the earlier days of psychology it was recognized that continual interruptions to a train of thought produced an irritation mentally harmful. Now, it occurs to the Spectator that these advertising signs are of doubtful worth even to those who pay for them large sums with the hope that they may be of commercial value. The Spectator has watched with interest the growth of advertising as a science. He is a believer in its future, and would be the last to deny that it has produced and is producing manifold benefits; but he insists that there are in his mind doubts whether it can be commercially wise to attempt the creation of a pleasant impression concerning any class of goods by slapping the traveling public in the face with empty names that it is hoped will be remembered. Apart from that, too, the Spectator feels that, as one of the public, he is entitled to the artistic and imaginative fruits of his travel. He resents being deprived of them, especially as the perfection of the science of bill-posting has now reached the point where these intrusive incidents of travel are so cunningly placed as to obtrude themselves at precisely those moments when the claims of the surrounding country upon the traveler's eye are strongest, by reason of hill, headland, valley, or shore.

It has become a joy occasionally to reach wide expanses of water blessedly free as yet from the too frequent signs that are put just far enough away to insure that they must be read. They are not near enough to become converted by the swift motion merely to a pleasant blur, nor far enough to be softened by aerial perspective. They are not artistic, nor even insinuating. They accompany the traveler as the irate warlocks and witches accompanied poor Tam O'Shanter. Unless the abuse be checked, it will be no long period before they are utterly inescapable save by the pedestrian who betakes himself to untraveled ways, far from the busy haunts of men and merchandise.

Unfortunately, the subject is not a new one, and the complaint has no novelty in it; but the Spectator was robbed of those impressions to which he claims an ancient right, as to light and air; and if he cannot regale his readers with pleasanter thoughts, it is because the billboards gave him no rest, and he was perforce driven to the delightful pages of Charles Dickens, where at least he could review the annoyances of travel as revealed through the colored glass of the English humorist's text. If a mob of small boys were to collect at every station, and between stations, and to perform a charivari upon dish-pans, with an accompaniment of whistles and tin horns, the law would interfere; and the Spectator can see no reason why the ear has claims of sanctity superior to those of the eye. It would delight him if the nuisance were abated by the voluntary action of the advertisers—but abated it certainly will be as civilization advances beyond the mountebank, the charlatan and tom-tom stage.

The whole matter seems to the Spectator one of the right things in the wrong place. We may consent to hear, in season, the claims to recognition of a neighbor's "Superior Sad-iron," to have him blazon its virtues on a full-page of our "Daily Clarion," or coyly hint them in a quarter-page of the "Housewives' Home Helper." But if we are guests at his daughter's wedding we shall not expect the Sad-iron to be wrought in flowers upon the marriage-bell; if he extols the Sad-iron by a placard across the front of his city mansion, we shall deem him lacking in taste, and accuse him of degrading the quiet reserve of the residence quarter he has chosen.

Yet, as a patriot and lover of his country, the Sad-iron exploiter, by sprinkling the landscape with billboards, is distinctly degrading his native land. He destroys the rural beauty, the sentimental charm, of the Nation—and thereby cheapens and coarsens that aspect which is the cause and nourisher of patriotism, of love of country.

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THE NEW BOOKS

Myra Kelly occupied a place in story-writing all her own. Her entirely natural "little aliens" and "little citizens" were peculiarly appealing and will not be forgotten. Her early death was sincerely deplored, for none of her followers has just her touch in child portraiture. A posthumous novel, left completed, has appeared, which is more ambitious than, though not as unique or perfect as, her short stories. "Her Little Young Ladyship" is a delightful American girl brought up in a small town, the companion of her shrewd, thoroughly good and successful father. To this town comes an Irish lord to investigate tobacco cultivation. The situation, so far, is natural. The young lord is captivated by the girl, whose nature is both sweet and strong. It is after their return to the Irish estates that melodrama sets in. The complications begin with the evil designs of an epileptic twin brother of "Pat," five minutes his junior. Deceit, misery among the tenants, embezzlement, attempted murder, and all kinds of threatened disaster hang about the little young ladyship. How her safety is secured, and her life freed to do good, through the skill and love of her American father, must not be disclosed to those who will read Myra Kelly's last story. (Charles Scribner's Sons, New York. $1.25.)

A delicate art perfectly trained is needed to produce fiction founded upon the relations that might have existed between the painter of Mona Lisa and his subject. Under the pen-name of Guglielmo Scala a student of Leonardo da Vinci's art and character attempts in a story called "Mona Lisa" the almost impossible. He is reverential, well equipped, and full of enthusiasm; much of his work is impressive, and much of it gravely beautiful, as befits the spirit of the great artist. Leonardo is truly shown as an adept in other pursuits than the one art now dominantly associated with his name. Temporal and spiritual rulers alike demanded his services to plan fortifications for their cities. He amused himself by contriving mechanical birds that could fly in one direction at least. He was above all a student of philosophy, an inquirer into the soul life of his fellows. At fifty he was brought into contact with the beautiful Florentine lady, La Giaconda, the Mona Lisa of the enigmatical smile. He had passed the testing time of youthful passion, and had come, as he firmly believed, to the serene philosophical heights where his mind and soul controlled his life. The author makes skillful use of a supposed diary and letters, found in fragments, disclosing the story of this phase of da Vinci's development. He studied Mona Lisa to satisfy himself whether or not woman was possessed of a soul. His conclusion was—this student of *artificiosa natura* and worshiper of *virtù* in men—that "instead of truth and justice, which is the goal of man's *virtù*, woman's end is love—love *with* truth and justice if that be possible, but love transcending truth and justice if it be not." This was the end of his search for the Woman Soul—and Mona Lisa died in giving birth to her soul. While the book is interesting, it impresses the reader as imperfect; da Vinci's philosophy is sometimes too modern; the characters do not melt completely into their atmosphere, and the serious flaw in Mona Lisa's love, when put to real trial, is repelling. Perhaps this is a necessary imperfection in the woman character in the author's mind; without it the tale would be less dramatic, but far more true. Especial interest is attached to anything concerning Mona Lisa since the world was startled, the other day, by the unaccountable but successful theft of the wonderful portrait in the Louvre. (Thomas Y. Crowell & Co., New York. $1.)

One-half of the volume entitled "Henri II: His Court and His Times," by H. Noel Williams, is occupied with an account of Henri's predecessor, François I. French history under these two absolute monarchs (1515–1559) is fatal to the view of those who lament "the age of faith," "the good old times of chivalry," and the stability and security afforded by monarchical institutions. All the vices which are seen in our modern democratic life are to be seen on a greater scale in this old-time monarchical life. Religiously, socially, politically, conditions were immeasurably worse for humanity then than they are now—worse not only in the conditions which they imposed, but also in the qualities of character which they both manifested and created. Take, for an illustration of the spirit of religion, this incident in the life of Montmorency, the Constable of France, and, next to the mistresses of the two kings, the most influential political character in the kingdom during most of this half-century: "'Never,' says Brantôme, 'did he fail in his devotions or his prayers, and there was not a morning on which he omitted to say his Paternosters.' But he adds that 'Beware of the Constable's Pater-

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nosters' became a saying in the army, 'for, as he muttered them, he used to interject orders in connection with justice, police, or military matters, such as, "Hang me that man! Tie that fellow up to yonder tree! Run him through with your pikes! Burn that village!" without, however, interrupting his prayers, until he had finished them.'" The state of social morals is indicated by the fact that, when Henri made his triumphal entry into Lyons, with the Queen and his mistress, Diane de Poitiers, the doors, windows, walls, and even the very chair on which the Queen sat bore the monogram of the Queen's husband and his mistress, H–D; and, when the municipal officers came to do homage to the King, they paid their respects to the mistress before they paid them to the Queen and wife. The chivalry of the age is illustrated by the barbaric treatment accorded to the two sons of François I during the four years in which they were held in Spain as hostages, and by the willingness of the King and his mistress to allow a bully of the Court to assume responsibility for a slander to which they had given currency, and to fight in a legally ordered and directed duel, and in that duel to die, in a vain endeavor to furnish a justification for the slander on a perfectly innocent man. The barbarity of the age is indicated by the kind of punishments inflicted. "The condemned were hanged, decapitated, broken on the wheel, impaled, dismembered by four horses and burned at the stake, and three were put to death" in a manner so horrible that we shall not venture here to describe it. No greed of office-seekers ever known in Washington compares with that in the Court of Henri II. The office-seekers "had, in all parts of the kingdom, paid agents and servants to give them notice of all the deaths which occurred, so that they might demand any vacant inheritance or confiscated estate." And, according to a contemporaneous historian, "estates, dignities, bishoprics, abbeys, offices, no more escaped them than do the flies the swallows." There were no demagogues appealing to the passions and prejudices of the people because, though the people had passions and prejudices, they had no power. But there were courtiers quite as unscrupulous as any modern demagogues, appealing to the passions and prejudices of the King and his counselors—that is, to the men who had power. There were women active in politics, but they did nothing to purify politics. There probably never were two more corrupt politicians than Diane de Poitiers and Mme. d'Étampes, and no more unscrupulously cruel and bigoted politicians than Catherine de' Medici. Mr. Noel Williams's history of Henri II gives pictorial, social, and political details of this period which are all the more morally effective because they are written not for any apparent purpose of enforcing a moral lesson, but in a purely historical spirit. (Charles Scribner's Sons, New York. $3.75.)

Cecilia Waern's "Mediæval Sicily" is a bulky volume. It would have been better, in some respects, had the work been published in two volumes. But whether in one or two, the subject-matter is sure to appeal not only to students of life and art in the Middle Ages, not only to students of Sicilian history in that epoch, but to the far wider class of readers whose inclination for good reading ought to be gratified. The present volume does gratify this inclination. We have here a bundle of short essays arranged in chronological sequence, with just enough general information thrown in to supply some sense of continuity. But these are not dry-as-dust essays. They deal with aspects which have evidently interested the writer from the standpoint of personal experience. Certainly, as they must have seemed to her, so they seem to us, important for a deeper understanding and for an entire enjoyment of a sojourn, whether long or short, in Sicily. Nor is the volume one wholly of reference to old time. It has its use in distinguishing that old-time Sicily from the Sicily of the present day, when there is a certain disintegration due in some degree to the influence of returning emigrants. And their influence is not inconsiderable when we recall the fact that good *braccianti*, or day laborers, paid two or three dollars a day in America, get only a lira or two (twenty to forty cents) a day in the Sicilian country districts. Thus the emigrants attached to their island return thither and settle, no longer as peasants, but as landowners or as contract farmers. (E. P. Dutton & Co., New York. $4.)

The book entitled "In the Time of the Pharaohs," by Alexandre Moret, translated by Madame Moret, comprises a readable account of civilization in ancient Egypt, particularly as new and recent excavations of it have revealed certain features of that old civilization hitherto inadequately emphasized. As might be expected, the work informs us more exactly concerning the various methods of construction used by the wonderful old builders, but does not dissipate the wonder which we still feel as to just how it was possible for them to construct the marvelous pyramids and temples.

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Recent discoveries have also brought to light certain relics of the stone age, and otherwise accentuate Egypt's extreme antiquity. A part of the volume is devoted to interpreting that quaint and queer product of superstition, the "Book of the Dead." The details of this part of the text would better be left unread by the very fastidious. (G. P. Putnam's Sons, New York. $2.)

Dante lovers—and who is not a Dante lover?—are always interested in the successive editions of "The Divine Comedy." The latest is by C. E. Wheeler, and is an entirely new translation into rhymed verse, keeping the triple rhythm of the original. The work is published in three small volumes, of a size right for the pocket, and in print and on paper grateful to tired eyes. The edition is a practical one. (E. P. Dutton & Co., New York. $3.)

If the bill curtailing the power of the peers did not appear to excite all the English people, and the Coronation was soon a thing of the past, there was something that held their attention from Southampton to Edinburgh, and that was the demonstration of "Soyer's Paper-Bag Cookery." Earl's Court, the Glasgow Exposition, and many of the available show-rooms all over the Kingdom were devoted to the new idea. M. Nicolas Soyer, late chef, Brooks Club, London, believes that the simple expedient of cooking everything, almost, but soup, in a tightly closed paper bag, on a broiler in any kind of an oven, will do away with pots and pans and their uncleanliness, and insure economical and savory cooking. His explanation, in a little book on his method, is most convincing. Mrs. Virginia Terhune Van de Water has edited and Americanized the recipes, and any one can try the system. M. Soyer, grandson of "the great Soyer," having abandoned his idea of becoming a clergyman, is a worthy descendant of the noted chef. He persevered in his experiments until he has succeeded, and now offers to the public a cleanly, economical, epicurean way of cooking in bags especially prepared for the purpose, as ordinary paper will not answer. The book gives the address of the bag manufacturers. (The Sturgis & Walton Company, New York. 60c.)

LETTERS TO THE OUTLOOK

AN EXTRADITION LOOPHOLE

It seems hardly credible that from our widespread system of extradition treaties the obvious agreement providing for the conduct under duress of prisoners extradited from one country through the jurisdiction of another should remain omitted.

There are at least a half-dozen countries of Europe, and as many more in South and Central America, whence it is practically impossible to transport an extradited criminal without taking him within the jurisdiction, if not across the absolute territory, of another state. To do this without the express authority of that state constitutes a violation and invasion of its sovereignty, for which an offending nation may be held strictly accountable.

In the well-known case of Peter Martin, convicted and sentenced in British Columbia in 1876 for a crime committed in that province, and sent by the Canadian authorities in custody to Victoria, during which transit the prisoner was brought by the Canadian officers of the law across a part of the Territory of Alaska, the Government of the United States claimed the release of the prisoner on the ground that the act of bringing him under duress within the territory of the United States was a violation of its sovereignty, and the British Government acceded to the demand.

In my experience, a man charged with a crime committed in the United States was arrested in Norway and duly extradited. He was turned over to the custody of the officers, bearing the President's warrant, sent out to bring him to the United States. As no line of passenger steamers between this country and Norway existed, the officers proposed to bring their prisoner across the territory of another Power. In the course of consultation with me upon the subject, I pointed out to them the difficulty of the course they proposed to take, in view of the fact that they were unprovided with any authorization for the act. They concluded, however, as our diplomatic representative in the country in question did not feel justified in requesting such authority, to take the risk of transporting their prisoner across its territory without permission, which they did, thereby committing an invasion of sovereignty for which the Government of that country might, if aware of it, require us to release the convict, who is now serving out his sentence in one of our penitentiaries. Had the prisoner himself been aware of his

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rights, he could, without the least difficulty, have gained his freedom on reaching the country in question, as he probably would have done had he not been deluded into the belief by the officers that, even if convicted, his sentence would be a light one, and that his best course was to go to America and stand his trial.

A very simple provision added to a few of our extradition treaties by way of amendment would remedy this defect.

HERBERT H. D. PEIRCE.

Portland Harbor, Maine.

THE JUDICIAL RECALL

A former Governor of Massachusetts, one most highly respected and who served many terms, was about to appoint a judge. Before him came one applicant with several hundred names on his petition, and another with only twenty-six. The Governor appointed the candidate who had few supporters, and said that he was preferable because he was put under obligation to fewer friends. The dozen or so of years which have since elapsed confirm the wisdom of the good Governor's choice.

The familiar statue of Justice embodies the accumulated wisdom of the ages. Those who designed it certainly did not represent Justice as blindfolded to signify that a judge is likely to be unjust through fear, but that he is in great danger of doing injustice through favor, and that it is proper to put constraint upon him if need be, that he may deal with both litigants as though he saw them not. The flesh-and-blood judge is not blind. He sees, it may be, in one litigant a neighbor to whom he is under business obligations, a member of his political party, his club, his lodge, his church, or his social set. Where is there any guarantee that he will not help his friend? The increasing complexity of human relations is causing modern society to become one vast appliance for enabling a man to help his friends and to be helped by them. We say that a judge is so honorable that he will voluntarily, and with eyes uncovered, disregard all considerations of favor, yet we compel honorable executors, administrators, trustees, treasurers, and many public officers to give bonds and sureties for their faithfulness. But the judge gives no bonds, and, in jurisdictions where he is appointed for life or good conduct, the probabilities are not one in a thousand that he will be removed by impeachment. Along certain lines he is as absolute a sovereign as the Czar of Russia, and for his decisions he may give such reasons as he pleases, or none at all, and one who complains takes the risk of punishment for contempt. All attorneys are, by professional considerations, forbidden to make public comment on his decisions, and few laymen are competent to do it. Of course few judges avail themselves of all their privileges, but they know that they have them, and so do those who seek justice at their hands.

Why, then, should a suggestion for a judicial recall occasion so much surprise? Why does it seem to be necessary, in opposition to it, to seek to roll the crimes of Jeffreys upon the common people, when it is notorious that it was a popular uprising which caused him to be seized and imprisoned in the Tower till he died?

The methods of the proposed judicial recall may or may not be the wisest attainable, but its purpose is good, and, in any case, the people, whose intelligence and steadiness are greater now than ever before in the world's history, and every day increasing, will some time find a wise way to accomplish that purpose. CANDOR.

Readville, Massachusetts.

[We do not think that the recall will tend to make the judge blind to popular passion and prejudice, or to great vested interests which control, directly or indirectly, great numbers of votes.—THE EDITORS.]

FROM AN EXILE

Madame Catherine Breshkovsky, now in exile at Kirensk, in the Province of Irkutsk, Siberia, wishes to thank her friends for letters, post-cards, and magazines received from them. She is unable to acknowledge them all personally.

In her quaint English she writes in a recent letter, after enumerating the contents of her mail: "You must believe, my dearest friends, how very thankful I feel for such gracious evidence of sympathy toward my old person and her position. Not only thankful but cheerful, too, for it is very pleasant to have every mail bringing some new magazine, new views of far-off lands and countries. I am not able to respond to all these tokens of benevolence, and feel myself ashamed, confused, always guilty against the good people sending me so much. I would like it to be said in one of the magazines or papers that I am delighted in having news and pictures from those who wish me relish and comfort. Also how much I feel myself obliged and thankful towards people, towards every one who fulfills his wishes to comfort me. A few words of hearty thankfulness is all that I wish to express to my far-off friends. Let these be made, if you think it convenient to the case."

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BY THE WAY

"All the devices for protecting railway crossings, aside from the removal of them from grade," says the Brooklyn "Eagle," "are futile." Automobilists dash under gates and through those that are down, run past flagmen, and ignore warning bells. "Not until grade crossings are abolished will the public cease to be shocked by fatalities." The "Eagle" refers particularly to the dangerous crossings of Long Island—over two hundred—about one-eighth of which have been eliminated within recent years.

A new comet has been discovered by Dr. W. R. Brooks, of Hobart College. It is in the constellation Cygnus, and it is said that it will soon be visible to the naked eye, in the early evening.

The horse has not been displaced by the automobile in the affections of Southern people, so a recent article in the "Rider and Driver" declares in describing a horse show in Virginia. "Down here every man owns a saddle horse if he possibly can. If he can't afford a stable for his horse, he'll keep the animal under his front stoop." And yet the writer declares that the art of horsemanship has declined, even in Virginia, as compared with ante-bellum days.

The Rivadavia, the mightiest of war-ships so far, was launched at Quincy, Massachusetts, August 26. Eleven thousand tons of steel were used in building the hull. Her engines will develop nearly 40,000 horse-power. She will help the Argentine Republic to keep the peace.

The alluring description of the charms of Ceylon, where "every prospect pleases," in the famous Missionary Hymn, does not, in the opinion of the Ceylonese, offset the statement that there "only man is vile." The British "Congregationalist" emphasizes a protest made at the recent Universal Races Congress by saying: "Some earnest Christians have in recent years felt and expressed the injustice of the line." Bishop Heber himself, if alive, might recognize that the labors of the missionaries since he wrote the hymn have modified conditions in Ceylon and so justified a revision of the phrase.

Freight-carriers by land seem to be emulating, in the building of enormous railway locomotives, the huge vessels that now transport merchandise by sea. The Santa Fé Railway is constructing for its freight service ten locomotives that will weigh 308 tons each. With their tenders, which will carry both coal and oil, they will weigh 850,000 pounds, or 425 tons, each.

That the flying-machine has really arrived is shown in the appearance in a New York paper of a column devoted to "exchange wants" headed "Aeroplanes." When you can exchange your 1910 automobile for a second-hand flying-machine, why remain on the earth?

Now comes the aero gun, devised for the purpose of bringing hostile air-ships to earth. In a test recently made by the Navy Department, a shell from one of these guns reached a height of 18,000 feet—several thousand feet higher than has as yet been attained by the aeroplane.

The benevolent bacteria of buttermilk, recommended by M. Metchnikoff as a promotive of longevity, have received a strong reinforcement in the palatable bacteria of sour milk in the form of ice-cream. This is not ordinary sour milk, however, and we do not recommend home experiments with these bacteria. Of 179 persons who have sampled the new delicacy, 111 preferred it to ordinary ice-cream.

Mr. Richard F. George, son of the late Henry George of single-tax fame, is a sculptor. He has recently completed a clay model for a bronze statue to be erected in New York to the memory of the Rev. Edward McGlynn, an eloquent priest who espoused the theories of "Progress and Poverty."

The use of coffee appears to be declining in the United States. In 1902 1,057,220,000 pounds were used; in 1910, 860,414,000 pounds, notwithstanding the increase in population. The reason for the decline is obscure. Chocolate, cocoa, and cereal substitutes may have displaced coffee to a slight extent, but scarcely to the amount of hundreds of millions of pounds.

The printers of Finland—of whom there are said to be more than 2,500—recently struck for the abolition of night work. They declared night work to be unhygienic, unprofitable, and unnecessary. The strike failed, after three months' continuance. Had it succeeded, the morning papers could not have been published, and the Finnish breakfast must have missed its finest zest. More or less night work seems unavoidable in modern civilization, though the trade unions try to discourage it by charging high rates for overtime.

A letter sent in 1660 by Francis Howgill, an English Quaker, to an address in Durham was recently delivered by the English post-office. The letter had been lost in London for two hundred and fifty years. It was found in the Public Record Office and forwarded to Durham.

An American millionaire is, it is reported, to remodel his mansion on the Hudson River by adding ten additional guest rooms. The cost of the work is to be $1,000,000, or $100,000 per room. Few Americans of this generation will ever see these palatial apartments. Why should not the owner build them in such a way that many Americans of the year 3911 can see them? The ruined castles on the Rhine and the relics of Pompeian splendor now attract travelers from all over the world; let the American millionaire imitate his forebears, and make the future grateful for his ruins.

Phileas Fogg, Jules Verne's celebrated English traveler in "Around the World in Eighty Days," has had his record cut in two by a Frenchman of German extraction, M. Jager-Schmidt, who has girdled the earth in 39 days 19 hours. The Siberian Railway was the principal factor in lessening the time required for the trip.

Five and ten cent stores, which have proved so popular in America, are to be introduced in England, ten of them in London alone. One of the companies operating these stores is putting up a fifty-seven story building in New York City. Truly "many a little makes a mickle."

Sending dolls from America to France and Germany would seem to be even more inadvisable than the traditional taking of coals to Newcastle, but it is said that American dolls of the unbreakable sort are now being exported in considerable numbers to those countries. Children everywhere are attracted by the unconventional, human-like faces that distinguish these dolls.

A carpet company of Yonkers, New York, recently distributed to its employees of ten years' standing a sum amounting to more than $40,000, as a share in its profits.

The General Slocum disaster is recalled in the paroling of Captain Van Schaick, who was sentenced to ten years' imprisonment for criminal negligence in connection with the burning of the steamboat, and has just been liberated after serving three years and seven months. Captain Van Schaick is seventy-five years old, and this fact is thought to have influenced the Federal authorities in commuting his sentence.

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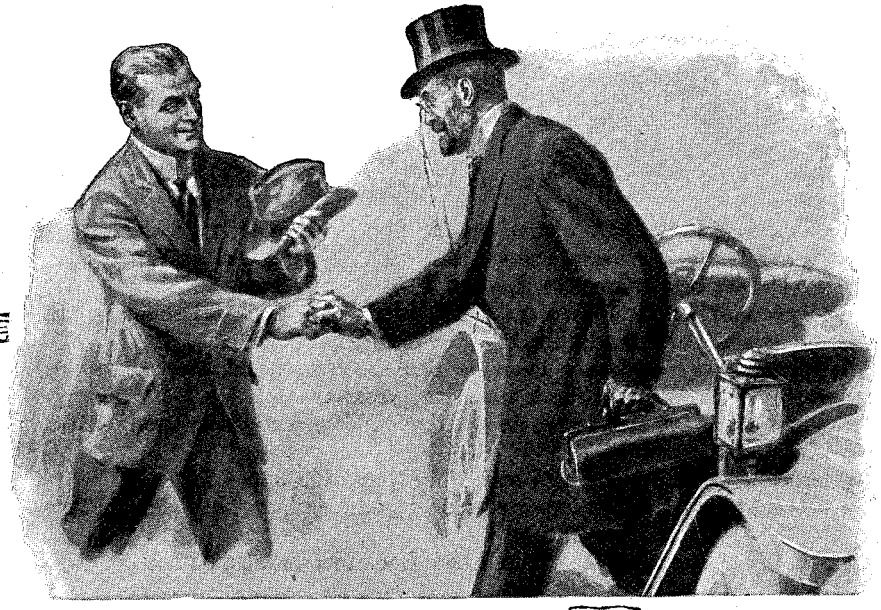

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U. S. Senator from Indiana, writes: "As a restorative and tonic, Sanatogen has been of real benefit to me. I feel sure that this preparation is deserving all the praise that has been bestowed on it."

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Hon. Miles Poindexter

U. S. Senator from Washington, writes: "I am sure Sanatogen has benefited me greatly. A few weeks' use of it has produced better digestion, better sleep, and a feeling of greater strength."

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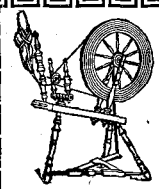

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One of the loveliest homes of medium size in **WASHINGTON, D. C.** Near new Conn. Ave. Bridge, and directly in line of best growth of city. 9 rooms; large attic; three porches; two baths; all hardwood floors; fine furnace. **Price $10,000; $3,500 cash.** 3,773, Outlook.

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For Sale or Rent My winter bungalow, "The Wigwam" (ten rooms), completely furnished, near Rockledge, on Merritt Island, facing Indian River. Finest fishing; hunting; climate. Rent only $350.00 (including fruits) November till May; October free if secured now. Photos. BLAIR, Box 295, St. Augustine, Florida.

The Truth About Florida—what is good and what bad; how to succeed here. Facts fearlessly stated; unbiased answers to questions from subscribers. Published monthly; 50c. a year; three months' trial, 10c. Florida Grower, Joppa St., Tampa, Fla.

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Tide Rock Cottage Cape Elizabeth, Me. Built 1907. Concrete. Sixteen rooms. Shore rights. Would make ideal sanitarium. Pictures. P. F. KEATING, Portland, Me.

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CULTIVATED young woman (writer) desires room and board for the winter, private family, New York. East side preferred. References. 6,391, Outlook.

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INCREASE your earning power by learning to write advertisements. Facts sent free. Page-Davis Co., Dept. 32, Page Building, Chicago.

WANTED—An expert bookkeeper and stenographer, or a private secretary who is an expert stenographer. One who has had experience and training in schools, and who can take charge of the school correspondence for the principal. Give references and enclose photograph in first letter. Address 6,331, The Outlook.

ENERGETIC BOOKKEEPER, male, for farm accounts and statistics of institution near New York. Knowledge outdoor affairs desirable. Give full particulars and wages expected. 6,389, Outlook.

Companions and Domestic Helpers

WANTED—Woman to assist in cafeteria. Must make good desserts, salads, etc., and have ability and tact. No previous training required. Apply Cafeteria, Ithaca, N. Y.

WANTED—Mother's helper for three young children. Nursemaid to assist. Physical care, no teaching. 6,262, Outlook.

WANTED—Women of intelligence and ability for position in serving-room of institution. No previous training required. Apply Sage College, Ithaca, N. Y.

ENGLEWOOD, New Jersey.—A lady not over 35 as cheerful, loving, conscientious companion, and for physical care of my little daughter, aged 8. Kindly write with references to 6,318, Outlook.

WANTED—Woman of high standards and experience for position of cook in institution. 400 people. Apply Sage College, Ithaca, N. Y.

RELIABLE working housekeeper, good home, light work, middle-aged couple. 6,364, Outlook.

A family desires a nurse for two children (under three years of age). Country residence, Greenwich, Conn. Position permanent. Wages $20 to $30. M. A. Selsor.

MOTHER'S helper to assist in care of four children, Troy, New York. Intelligence and refinement more necessary than experience. 6,361, Outlook.

HELP WANTED

Companions and Domestic Helpers

WANTED, a lady of experience to assist mother in managing household and instructing two small boys in French and music. Please state age, nationality, experience, and references. Address Mrs. E. Kent Hubbard, Jr., Arawana, Middletown, Conn.

A competent housekeeper wanted in a large family, to go to Florida in winter. Must take entire charge of housekeeping department, be a good manager of house and help. Also have a practical knowledge of cooking. Also a good maid wanted about October first. Further particulars on application to Box 84, Raquette Lake, New York, Hamilton Co.

WANTED—In a New York suburb, a young Protestant woman of refinement, as mother's helper for two young children, eighteen months and three years. Must be experienced in physical care of children. In replying, state age, experience, references, etc. 6,387, Outlook.

Teachers and Governesses

TEACHERS wanted for public and private schools. Calls coming every day. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

PACIFIC COAST? Certification, etc., explained. 20c. stamps. Boynton-Esterly Teachers' Agency, San Francisco, Los Angeles.

TEACHERS wanted. Vacancies rapidly occurring. Write to-day for booklet. New Century Teachers' Bureau, 1420 Chestnut St., Philadelphia.

FOR housekeepers, matrons, governesses, mothers' helpers, etc., address Miss Richards, Saunderstown, R. I.

WANTED—A young man as teacher and principal's assistant in a small private school in N. Y. City. Address Principal, 6,299, Outlook.

THE Hopkins' Educational Agency, 507 Fifth Ave. Teachers, governesses, housekeepers, companions, secretaries, trained, practical nurses. Desirable fall vacancies.

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WANTED—A young French Swiss for nursery governess for 2 little girls, 3 and 5½ years old, by Sept. 15th. Suburb of Phila. Must be capable, cheerful, and Protestant, and well recommended. Personal interview in New York necessary. 6,390. Outlook.

SITUATIONS WANTED

Professional Situations

TRAINED nurse, middle-aged, wishes permanent engagement with chronic or semi-invalid. Good reader, amanuensis. Would assist in literary work. Disengaged October first. Massachusetts, 6,351, Outlook.

CAPABLE nurse, 28, strong constitution, desires male or female patient to California for winter; reasonable. J., 6,342, Outlook.

Business Situations

A man convicted in New York on his own confession for a crime committed under stress of want and temptation, and sentenced to Blackwell's Island for one year, is to be released the last day of September, 1911, with full commutation of one-sixth of his sentence. He asks for honest work of any kind to earn a living. He is thirty-eight years old, in good health, uses typewriter, is good at statistical work, accurate and careful; worked as proof-reader in prison printing-office. He earnestly asks a chance to make good at any kind of work. For further particulars address 6,315, Outlook.

SITUATION wanted.—Young woman with exceptional administrative experience desires position, secretarial, editorial, or financial. 6,344, Outlook.

YOUNG woman, age 23, high school training, wants position with good house as stenographer and typewriter. Has had some experience as correspondent and in office work. First-class references. L. B., Room 602, 150 Fifth Ave., N. Y.

Companions and Domestic Helpers

WOMAN physician, going to Pacific coast, will act as attendant or companion. Experienced traveler. 6,363, Outlook.

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SITUATIONS WANTED

Companions and Domestic Helpers

CAPABLE young woman desires position as companion to a lady. Would be willing to take entire charge of trip in this country or abroad. References and terms on request. E. C. D., 6,370, Outlook.

EXPERIENCED housekeeper, manager, wishes a position. References. 6,308, Outlook.

YOUNG American woman, bearing advantages afforded by birth, education, and foreign travel, forced to self-support, desires position as social secretary, traveling companion, association with cultured people in capacity which requires tact and common sense. 6,365, Outlook.

YOUNG gentlewoman, musical, traveled, wide secretarial experience, agreeable personality, desires position as companion and amanuensis, preferably to lady resident in New York. Compensation moderate. 6,366, Outlook.

COMPANION-housekeeper wishes position with business woman. Experienced and capable. 6,346, Outlook.

WORKING housekeeper to adults; cooking, mending; entire charge by teacher retired because of partial deafness. 6,309, Outlook.

CHAPERONAGE by cultured gentlewoman. Experienced housekeeper, now in charge of large establishment. Highest references from present employer. 6,360, Outlook.

POSITION WANTED.—Lady of education and refinement wishes position as lady's secretary or companion; competent to manage all details of travel or housekeeping. Highest grade personal references. Address 6,388, Outlook.

SEMINARY graduate desires position as companion. Box 128, Wolfville, Nova Scotia.

COMPANION'S position desired by experienced young gentlewoman. Trained reader, traveler, light nursing. Reference former position. 6,355, Outlook.

TRAINED nurse desires position with semi-invalid or elderly adult. Moderate salary. References. 6,375, Outlook.

NURSERY governess or managing housekeeper. Experienced. 6,384, Outlook.

SITUATIONS WANTED

Companions and Domestic Helpers

EXPERIENCED, capable woman, successful record, executive ability, desires suitable position. Manager hotel or apartment hotel, large boarding-house, etc. Good caterer, housekeeper, managing servants. Successful Manager, 6,378, Outlook.

A young English woman (widow), now resident in the States, desires position as companion or housekeeper. Very clever at managing servants; has traveled extensively. Exceptional references. 6,379, Outlook.

AMERICAN lady of middle age would like an engagement as companion or other position of trust; ten years' reference. 6,356, Outlook.

Teachers and Governesses

GRADUATE student desires position, tutor. Box 104, Johns Hopkins University, Baltimore, Md.

HOME care and training given defective child by teacher in her home. Western New York. References. 6,367, Outlook.

TEACHER German, French, Latin, wants position grammar or high schools. Stanwich, 419 W. 118, N. Y. City.

PRIMARY and kindergarten; class or individual; child's home or advertiser's. References. N. Y. City or Atlantic City. 6,374, Outlook.

DOMESTIC ART teacher, experienced in public, private, and institutional work, graded and normal. References from Milwaukee, Rochester, and Washington. 6,377, Outlook.

EXPERIENCED primary teacher wishes governess position. Also experienced housekeeper. Willing to help overburdened mother. References. 6,345, Outlook.

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PRIVATE instructions, elementary or high schools, by teacher; Barnard graduate. References. 6,357, Outlook.

SITUATI[redacted]

Teachers

CANADIAN [redacted] cated, desires po[redacted] Outlook.

NORTH German[redacted] desires position. La[redacted] lent references. 6,37[redacted]

WOMAN wants p[redacted] Twelve years' successf[redacted] dergarten, primary tea[redacted] changed. 6,376, Outloo[redacted]

TWO experienced tea[redacted] three or four children in [redacted] Kindergarten, primary s[redacted] ing, nature study. 6,373, [redacted]

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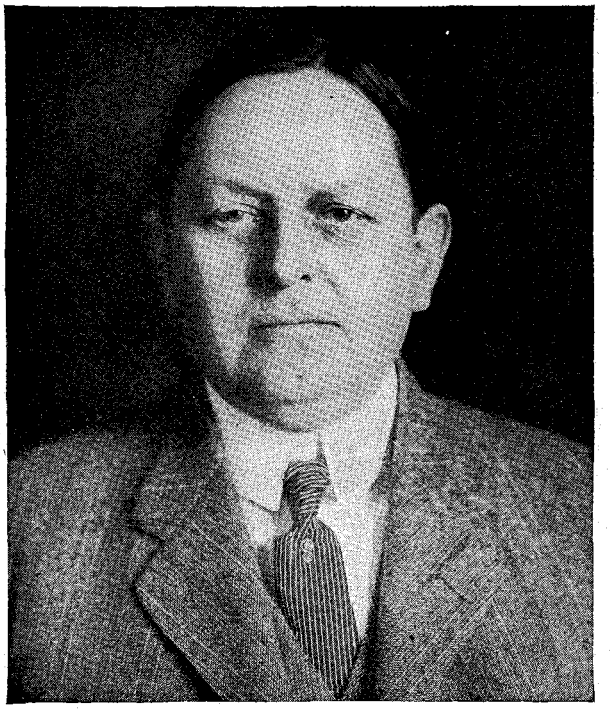

OSCAR W. UNDERWOOD

Where Underwood Stands

Underwood of Alabama, the new leader of the Democratic party in the House, has given to The Outlook through its special representative, Mr. Oscar King Davis, an expression of his views upon the mission and purpose of the Democratic party in relation to the tariff. His leadership of the Democrats in the Ways and Means Committee and upon the floor of the House at the extra session has revealed parliamentary skill and constructive ability and done much to make him a National figure.

In The Outlook for September 23

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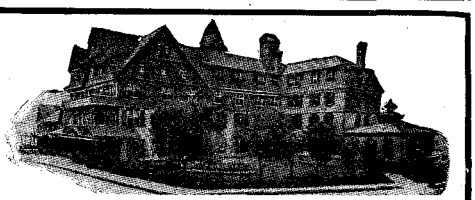

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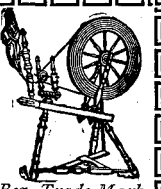
For Fall



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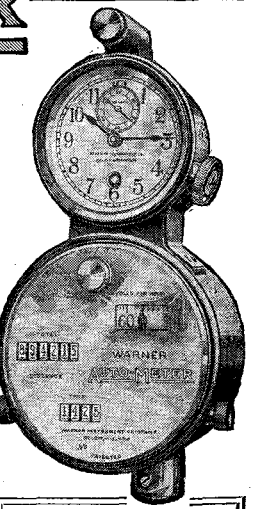

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